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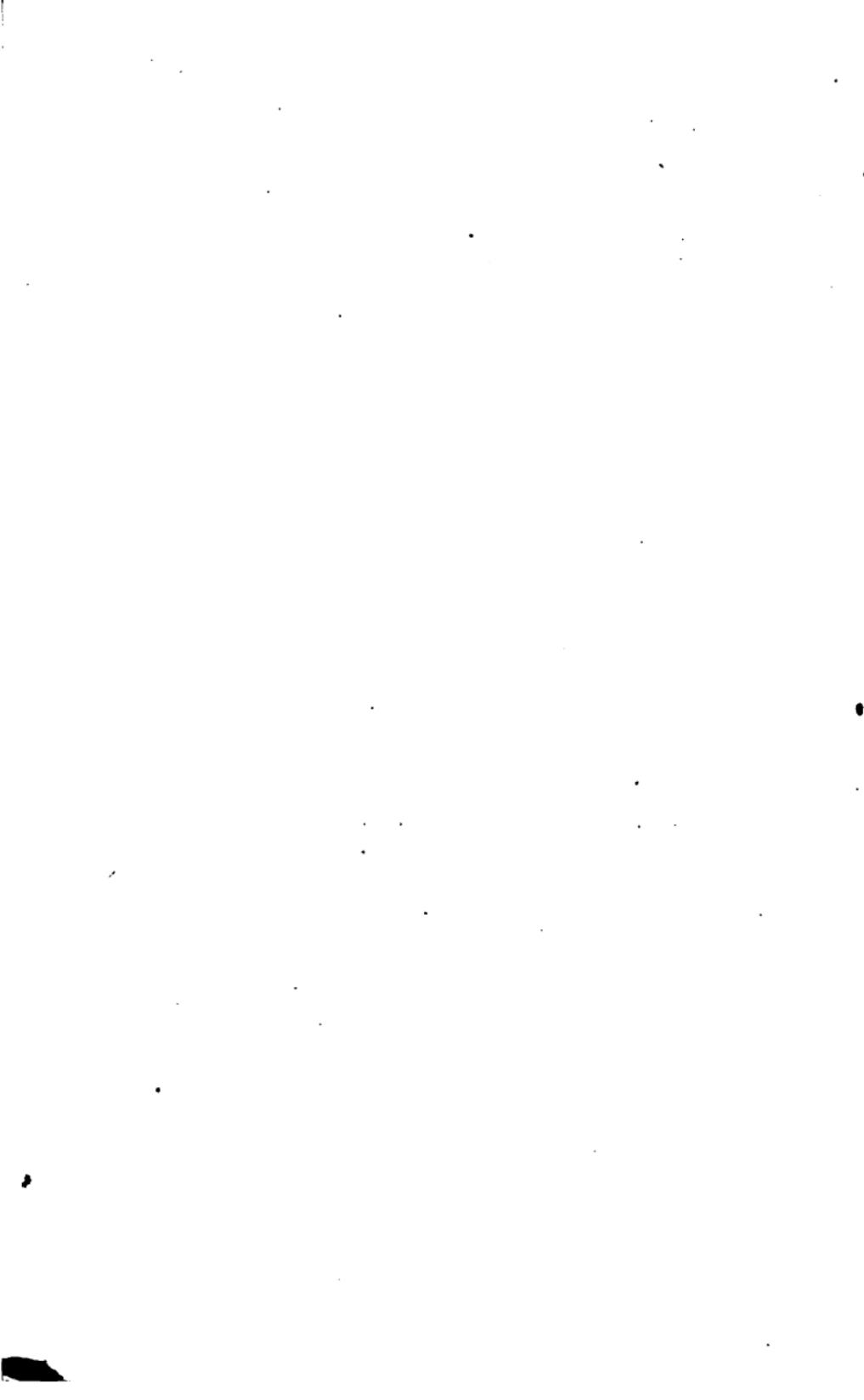
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THE  
NEW TESTAMENT

TRANSLATED

FROM GRIESBACH'S TEXT.

BY SAMUEL SHARPE,

AUTHOR OF THE HISTORY OF EGYPT.

*Bible - New Testament. 5 Eng. (1856)*

THE THIRD EDITION.

• LONDON:

THOMAS HODGSON, PATERNOSTER ROW.

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THE critical labours of Griesbach, in examining the age and value of the manuscripts, and in settling the Greek text of the New Testament, are too well known to need any remark. His text, in the edition dated Leipsic 1805, is the standard to which most scholars appeal.

In rendering this into English, the translator has made use of such commentaries and helps as were within his reach, and he lays no claim to any thing new or peculiar. He has made no change for changing's sake, being well aware of how much every new word grates upon the ear that is accustomed to the beautiful simplicity of the Authorised Version. His aim has been to give the meaning and idiom of the corrected Greek text as far as possible in the well-known words; and to lay before the English reader those fruits of the labours of our numerous biblical critics, which are already well known to the learned. *The philology of the critics*, writes Matthew Henry in his Commentary, *hath been of much more advantage to religion, and lent more light to sacred truth, than the philosophy of the school divines.* Some readers may perhaps wish that the changes had been fewer; but no translation while new, however few and necessary the changes, even if far more

free from fault than the present, could ever make its way into general use, or get read by any but students; and the translator hopes that by such readers the loss of the old words will be forgiven for the chance of gaining a more faithful knowledge of the original.

In this Third Edition, as in the Second of 1844, the translator has taken advantage of numerous friendly criticisms, and of further study, to correct faults which had before escaped him.

Highbury,  
4th Oct. 1855.

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*Note.*—The speeches are marked by inverted commas, and the quotations are in Italics. Those passages which seem to be poetry are in a smaller type, except when by the Italics they are already marked as quotations.

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*Works by the Translator.*

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THE GOOD TIDINGS ACCORDING TO

M A T T H E W.

- 1    **T**HE Book of the Birth of Jesus Christ, the son of David, the son of Abraham.
- 2    Abraham begat Isaac ; and Isaac begat Jacob ; and
- 3    Jacob begat Judah and his brethren ; and Judah begat Pharez and Zarah by his wife Thamar ; and Pharez begat Esrom ; and
- 4    Esrom begat Aram ; and Aram begat Aminadab ; and Aminadab begat Naasson ; and
- 5    Naasson begat Salmon ; and Salmon begat Booz by his wife Rachab ; and Booz begat Obed by his wife Ruth ; and
- 6    Obed begat Jesse ; and Jesse begat David the king ; and
- 7    David the king begat Solomon by the [wife] of Uriah ; and Solomon begat Roboam ; and Roboam begat Abia ; and
- 8    Abia begat Asa ; and Asa begat Josaphat ; and Josaphat begat Joram ; and
- 9    Joram begat Oziah ; and Oziah begat Joatham ; and Joatham begat Achaz ; and
- 10   Achaz begat Ezekiah ; and Ezekiah begat Manasseh ; and Manasseh begat Amon ; and
- 11   Amon begat Josiah ; and Josiah begat Jechoniah and his brethren, at the time of
- 12   the carrying away to Babylon ; and after the carrying away to Babylon

Jechoniah begat Salathiel ; and  
Salathiel begat Zorobabel ; and  
Zorobabel begat Abiud ; and 13  
Abiud begat Eliakim ; and  
Eliakim begat Azor ; and 14  
Azor begat Sadoc ; and  
Sadoc begat Achim ; and  
Achim begat Eliud ; and 15  
Eliud begat Eleazar ; and  
Eleazar begat Matthan ; and  
Matthan begat Jacob ; and 16  
Jacob begat Joseph, the husband of Mary, of whom was  
born Jesus, who is called Christ.

Therefore all the generations from Abraham to David are 17  
fourteen generations ; and from David to the carrying  
away to Babylon are fourteen generations ; and from the  
carrying away to Babylon until the Christ are fourteen  
generations.

And the birth of Jesus Christ was thus. For when 18  
his mother Mary was espoused to Joseph, before they  
came together, she was found with child of the holy  
spirit. And Joseph her husband, being a just man, and 19  
not wishing to make her an example, was planning to put  
her away privately. But while he was thinking of these 20  
things, behold, an angel of the Lord appeared unto him  
in a dream, saying ; 'Joseph, son of David, fear not to  
'take Mary thy wife ; for what is conceived in her is of 21  
'the holy spirit ; and she will bring forth a son, and thou  
'shalt call his name Jesus ; for he will save his people 22  
'from their sins.' Now all this was done so that it  
might be fulfilled which was spoken by the Lord through 23  
the prophet, saying ; *Behold, the virgin will be with child,*  
*and will bring forth a son, and they will call his name*  
*Emmanuel*, which is, when interpreted, *God with us*. Then 24  
Joseph being raised from his sleep, did as the angel of  
the Lord bid him ; and took his wife, and knew her not 25  
till she brought forth her first-born son ; and he called  
his name Jesus.

Now when Jesus was born in Bethlehem of Judea, in 1  
the days of Herod the king, behold, Magians [or wise

2 men] from the east came to Jerusalem, saying ; 'Where  
3 'is the new-born king of the Jews ? for we have seen his  
4 'star in its rising, and are come to worship him.' And  
when Herod the king heard, he was troubled, and all  
5 Jerusalem with him. And gathering together all the  
high priests and scribes of the people, he asked of them,  
6 where the Christ should be born. And they said to him ;  
'In Bethlehem of Judea ; for thus it is written through  
7 'the prophet ; *And thou Bethlehem, land of Judah, art  
not the least among the princes of Judah ; for out of thee  
will come a governor who will rule my people Israel.*'  
8 Then Herod, having privately called the Magians, learnt  
9 of them the time of the star's appearing, and he sent  
them to Bethlehem and said ; 'Go, and search carefully  
'about the child ; and when ye have found, tell me, that  
10 'I also may come and worship him.' And when they  
had heard the king, they went ; and behold, the star,  
which they saw in its rising, went before them, till it  
11 came and stood over where the child was. And when  
they saw the star, they rejoiced with a very great joy.  
12 And when they came into the house, they saw the child  
with Mary his mother, and fell down and worshipped  
him ; and they opened their treasures, and laid before  
13 him gifts, gold and frankincense and myrrh. And being  
warned in a dream not to return to Herod, they departed  
into their own country by another way.

14 And when they had departed, behold, an angel of the  
Lord appeareth to Joseph in a dream, saying ; 'Arise,  
'and take the child and his mother, and flee into Egypt,  
'and be there until I tell thee ; for Herod is about to  
15 'seek the child to kill him.' And he arose, and took the  
child and his mother by night, and departed into Egypt.  
16 And he was there until the death of Herod ; so that it  
might be fulfilled which was spoken by the Lord through  
the prophet, saying ; *Out of Egypt have I called my son.*  
17 Then Herod, seeing that he was mocked by the Magians,  
was very wroth ; and he sent forth and slew all the  
children in Bethlehem, and in all its neighbourhood, from  
two years old and under, according to the time that he  
had learnt from the Magians. Then was fulfilled what

was spoken by Jeremiah the prophet, saying ; *A voice was heard in Rama, wailing and weeping and great mourning ; Rachael weeping for her children, and would not be comforted because they are not.* But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying ; ‘Arise, and take the child and ‘his mother, and go into the land of Israel ; for they are ‘dead who sought the child’s life.’ And he arose, and took the child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judea, in the room of his father Herod, he was afraid to go there ; and being warned in a dream, he withdrew into the parts of Galilee. And he came, and dwelt in a city called Nazareth ; so that it might be fulfilled which was spoken through the prophets ; *He will be called a Nazarite.*

Now in those days cometh John the Baptist, preaching in the desert of Judea, and saying ; ‘Repent ye, for the ‘kingdom of heaven is at hand.’ For this is he that was spoken of by Isaiah the prophet, saying ; *A voice of one crying in the desert, Prepare ye the way of the Lord, make his paths straight.* And this John had his raiment of camel’s hair, and a leathern girdle about his loins ; and his food was locusts, and wild honey. Then went out to him Jerusalem, and all Judea, and all the country round the Jordan. And they were baptized by him in the Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them ; ‘O offspring of vipers, who ‘warned you to flee from the wrath to come ? Bring ‘forth, therefore, fruit worthy of repentance, and think ‘not to say to yourselves, We have Abraham for a father ; ‘for I say unto you, that God is able out of these stones ‘to raise up children unto Abraham. And even now the ‘axe is laid at the root of the trees ; therefore every tree, ‘that beareth not good fruit, is hewn down, and cast into ‘the fire. I indeed baptize you in water unto repent- ‘ance ; but he that cometh after me is mightier than I, ‘whose shoes I am not worthy to carry ; he will baptize

12 'you in holy spirit and fire. His fan is in his hand; and  
13 'he will cleanse his floor, and gather his wheat into the  
14 'granary, but will burn up the chaff with fire unquench-  
15 'able.'

16 Then cometh Jesus from Galilee to the Jordan unto  
17 John, to be baptized by him. But John forbad him,  
18 saying; 'I have need to be baptized by thee; and comest  
19 'thou to me?' And Jesus answering said unto him;  
20 'Suffer it now; for thus it becometh us to fulfil all  
21 'righteousness.' Then he suffereth him. And Jesus,  
22 when he was baptized, went up straightway out of the  
23 water; and behold, the heavens were opened unto him,  
24 and he saw the spirit of God descending like a dove, and  
25 coming upon him. And behold, a voice from heaven,  
26 saying; 'This is my beloved son, in whom I am well  
27 'pleased.' Then Jesus was led up by the spirit into the  
28 desert to be tempted by the devil. And after fasting  
29 forty days and forty nights he was at last hungry. And  
30 the tempter came to him, and said; 'If thou be a son of  
31 'God, command that these stones be made loaves.' But  
32 he answered and said; 'It is written; *Man shall not live  
33 'by bread alone, but by every word that cometh out of the  
34 'mouth of God.*' Then the devil taketh him into the  
35 holy city, and setteth him on the pinnacle of the temple;  
36 and saith unto him; 'If thou be a son of God, cast thy-  
37 'self down; for it is written; *He will give his angels  
38 'charge of thee; and, They will bear thee upon their  
39 'hands, lest thou strike thy foot against a stone.*' Jesus  
40 said unto him; 'Again it is written; *Thou shalt not try  
41 'the Lord thy God.*' Again the devil taketh him on to a  
42 very high mountain, and sheweth him all the kingdoms  
43 of the world, and their glory; and saith unto him; 'All  
44 'these will I give thee, if thou wilt fall down and worship  
45 'me.' Then saith Jesus unto him; 'Get thee behind  
46 'me, Satan; for it is written; *Thou shalt worship the  
47 'Lord thy God, and him only shalt thou serve.*' Then  
48 the devil leaveth him; and behold, angels came up and  
49 ministered unto him.

50 Now when Jesus had heard that John was delivered  
51 up, he withdrew into Galilee; and leaving Nazareth, he

came and dwelt in Capernaum by the lake, in the borders of Zabulon and Nephthalim ; so that it might be fulfilled which was spoken through Isaiah the prophet, saying ; *Land of Zabulon, and land of Nephthalim, by the way of the lake beyond the Jordan, Galilee of the Gentiles ; the people sitting in darkness saw a great light, and to those that sat in the region and shadow of death a light arose.* 14 15 16

From that time Jesus began to preach, and to say ; 17  
'Repent ; for the kingdom of heaven is at hand.'

And walking by the lake of Galilee, he saw two brethren, Simon called Peter and Andrew his brother, casting a net into the lake ; for they were fishers. And he saith unto them ; 'Follow me, and I will make you fishers of men.' 18 19  
And they straightway left the nets and followed him. 20  
And going on thence he saw two other brethren, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets ; and he 21  
called them. And they straightway left the boat and 22  
their father, and followed him.

And Jesus went about all Galilee, teaching in their 23  
synagogues and preaching the good tidings of the king- 24  
dom, and healing every disease and every sickness in the 25  
people. And his fame went into all Syria ; and they  
brought unto him all the sick people taken with divers  
diseases and torments, and demoniacs, and lunatics, and  
those with palsy ; and he healed them. And great crowds  
followed him from Galilee, and Decapolis, and Jerusalem,  
and Judea, and from beyond the Jordan.

And seeing the crowds, he went up the mountain ; and 1  
as he sat, his disciples came unto him. And he opened 2  
his mouth and taught them, saying ; 'Blessed are the 3  
'poor, in spirit ; for their's is the kingdom of heaven.  
'Blessed are they that mourn ; for they will be comforted.  
'Blessed are the meek ; for *they will inherit the earth.*  
'Blessed are they that hunger and thirst after righteous- 4  
ness ; for they will be filled. Blessed are the merciful ; 5  
'for they will obtain mercy. Blessed are the pure in 6  
'heart ; for they will see God. Blessed are the peace- 7  
'makers ; for they will be called sons of God. Blessed 8  
'are they that are persecuted for righteousness' sake ; for 9  
10

11 'their's is the kingdom of heaven. Blessed are ye, when  
12 'men shall revile you, and persecute you, and say every  
13 'evil word against you falsely for my sake ; rejoice and  
14 'be glad, for great is your reward in heaven : for so per-  
15 'secuted they the prophets that were before you.

16 'Ye are the salt of the earth ; and if the salt have lost  
17 'its savour, wherewith shall it be salted ? it is thence-  
18 'forth good for nothing, but to be cast out and to be  
19 'trodden on by men. Ye are the light of the world. A  
20 'city set on a hill cannot be hid ; neither do men light a  
21 'lamp and put it under the bushel, but on the lamp-  
22 'stand ; and it shineth unto all that are in the house ; so  
23 'let your light shine before men ; that they may see your  
24 'good works and glorify your Father who is in heaven.

25 'Think not that I am come to destroy the law or the  
26 'prophets ; I am not come to destroy, but to fulfil. For  
27 'verily I say unto you, till heaven and earth pass away,  
28 'not one Jot [the smallest of the letters] or one tip of a  
29 'letter shall pass away from the law, till all things come  
30 'to pass. Whoever therefore shall break one of the least  
31 'of these commands, and shall teach men so, he will be  
32 'called least in the kingdom of heaven ; but whoever shall  
33 'do and teach them, he will be called great in the king-  
34 'dom of heaven. For I say unto you, that unless your  
35 'righteousness shall exceed that of the scribes and Pharisees,  
36 'ye will not enter into the kingdom of heaven. Ye have  
37 'heard that it was said to them of old ; *Thou shalt not*  
38 '*kill ; and whoever shall kill, will be deserving of the judg-*  
39 '*ment.* But I say unto you, that every one that is angry  
40 'with his brother without a cause, will be liable to the  
41 'judgment ; and whoever shall say to his brother, Raca,  
42 ' [or Fool,] will be liable to the high council ; and whoever  
43 'shall say, Moreh [or Apostate] will be liable to the  
44 'Gehenna of fire. If therefore thou bring thy gift to the  
45 'altar, and there remember that thy brother hath ought  
46 'against thee, leave there thy gift before the altar, and go,  
47 'first be reconciled to thy brother, and then come and  
48 'offer thy gift. Agree with thine adversary quickly, whilst  
49 'thou art on the way with him ; lest the adversary deliver  
50 'thee to the judge, and the judge deliver thee to the officer,

'and thou be cast into prison. Verily I say to thee, thou      26  
 'wilt not come out thence till thou hast paid the last      27  
 'farthing. Ye have heard that it was said; *Thou shalt not*      28  
 'commit adultery; but I say unto you, that every man,      29  
 'that looketh at a woman to lust after her, hath already      30  
 'committed adultery with her in his heart. And if thy      31  
 'right eye maketh thee sin, pluck it out, and cast it from      32  
 'thee; for it is better for thee that one of thy limbs should      33  
 'perish, and not that thy whole body should be cast into      34  
 'Gehenna. And if thy right hand maketh thee sin, cut it      35  
 'off, and cast it from thee; for it is better for thee that      36  
 'one of thy limbs should perish, and not that thy whole      37  
 'body should be cast into Gehenna. And it was said;      38  
 'Whoever shall put away his wife, let him give her a      39  
 'writing of divorce; but I say unto you, whoever      40  
 'shall put away his wife, unless for the cause of forni-      41  
 'cation, causeth her to commit adultery; and whoever      42  
 'shall marry her that hath been put away, committeth      43  
 'adultery. Again, ye have heard that it was said to them      44  
 'of old; *Thou shalt not forswear thyself, but shalt per-*      45  
 'form unto the Lord thine oaths; but I say unto you,      46  
 'swear not at all; neither by heaven, for it is God's      47  
 'throne; nor by the earth, for it is a footstool for his      48  
 'feet; nor by Jerusalem, for it is the great King's city.      49  
 'Neither shalt thou swear by thy head, for thou canst not      50  
 'make one hair white or black. But let your word be;      51  
 'yea, yea; nay, nay; for what is more than these cometh      52  
 'of evil. Ye have heard that it was said; *An eye for an*      53  
 'eye, and a tooth for a tooth; but I say unto you, resist      54  
 'not evil; but whoever shall smite thee on thy right      55  
 'cheek, turn to him the other also; and let him that      56  
 'wisheth to have judgment against thee, and to take thy      57  
 'coat, let him have thy cloak also; and whoever shall      58  
 'force thee to go one mile, go with him twain. Give to      59  
 'him that asketh thee, and him that would borrow of      60  
 'thee turn not thou away. Ye have heard that it was      61  
 'said; *Thou shalt love thy neighbour and hate thine enemy;*      62  
 'but I say unto you, love your enemies; bless them that      63  
 'curse you; do good to them that hate you; and pray for      64  
 'them that reproach you and persecute you; so that ye      65

‘may be sons of your Father that is in heaven; for he  
‘maketh his sun to rise on the wicked and on the good,  
‘and sendeth rain on the righteous and on the un-  
46 ‘righteous. For if ye should love them that love you,  
‘what reward have ye? Do not even the tax-gatherers  
47 ‘the same? And if ye should salute your brethren only,  
‘what great thing do ye? Do not even the Heathen so?  
48 ‘Be ye therefore perfect, as your Father that is in heaven  
1 ‘is perfect. Take heed that ye do not your acts of  
‘righteousness before men to be seen by them; otherwise  
‘ye have no reward with your Father that is in heaven.  
2 ‘Therefore, when thou givest alms, do not sound a trum-  
‘pet before thee as the hypocrites do in the synagogues  
‘and in the streets, that they may be honoured by men.  
3 ‘Verily I say to you, they have their reward. But when  
‘thou givest alms, let not thy left hand know what thy  
4 ‘right hand doeth; so that thine alms may be in secret;  
‘and thy Father who seeth in secret will himself reward  
5 ‘thee openly. And when thou prayest, thou shalt not be  
‘as the hypocrites; for they love to pray standing in the  
‘synagogues and in the corners of the open squares, that  
‘they may be seen by men. Verily I say unto you, they  
6 ‘have their reward. But thou, when thou prayest, enter  
‘into thy closet, and after shutting thy door, pray to thy  
‘Father that is in secret; and thy Father who seeth in  
7 ‘secret will reward thee openly. And when ye pray,  
‘babble not as the Heathen do; for they think that in  
8 ‘their much speaking they will be heard. Be ye not  
‘therefore like unto them; for your Father knoweth what  
9 ‘things ye have need of before ye ask him. Thus, there-  
fore, pray ye; Our Father that art in heaven, hallowed  
10 ‘be thy name; thy kingdom come; thy will be done on  
11 ‘earth as it is in heaven. Give us this day our daily  
12 ‘bread; and forgive us our debts, as we forgive our  
13 ‘debtors; and lead us not into temptation, but deliver us  
14 ‘from evil. For if ye forgive men their trespasses, your  
15 ‘heavenly Father will also forgive you; and if ye forgive  
‘not men their trespasses, neither will your Father forgive  
16 ‘your trespasses. And when ye fast, be not as the hypo-  
‘crites, of a sad face; for they disfigure their faces that

‘they may appear unto men to fast. Verily I say to you,  
‘they have their reward. But thou, when thou fastest, 17  
‘anoint thy head, and wash thy face; so that thou appear  
‘not unto men to fast, but unto thy Father that is in 18  
‘secret; and thy Father who seeth in secret will reward  
‘thee. Lay not up for yourselves treasures upon earth, 19  
‘where moth and rust corrupt, and where thieves break  
‘through and steal; but lay up for yourselves treasures in 20  
‘heaven, where neither moth nor rust corrupt, and where 21  
‘thieves break not through nor steal. For where your 22  
‘treasure is, there will your heart be also. The lamp of 23  
‘the body is the eye; if therefore thine eye be single, thy  
‘whole body will be in the light; but if thine eye be evil, 24  
‘thy whole body will be in darkness. If therefore the  
‘light that is in thee be darkness, how great will be the 25  
‘darkness! No one can serve two masters; for either he  
‘will hate the one and love the other; or he will hold to 26  
‘the one and despise the other. Ye cannot serve God  
‘and Mammon. Therefore I say unto you, be not over 27  
‘careful for your life, what ye shall eat or what ye shall 28  
‘drink; nor yet for your body, what ye shall put on. Is 29  
‘not life more than food, and the body than raiment?  
‘Look at the fowls of the air, they sow not, nor reap, nor 30  
‘gather into barns; and your heavenly Father feedeth 31  
‘them; are ye not better than they? Which of you by 32  
‘being over careful can add one cubit’s measure to his 33  
‘length of life? And why are ye over careful for rai- 34  
‘ment? Consider the lilies of the field how they grow;  
‘they toil not, nor spin; and I say unto you, that not  
‘Solomon in all his glory was arrayed like one of these.  
‘If then God so clothe the grass of the field, which to  
‘day is, and to morrow is cast into a furnace, will he not  
‘much more clothe you, ye of little faith? Therefore be  
‘not over careful, saying, What shall we eat? or, What  
‘shall we drink? or, What shall we put on? For after  
‘all these things the Gentiles seek; for your heavenly  
‘Father knoweth that ye have need of all these. But seek  
‘first the kingdom of God, and his righteousness; and all  
‘these things will be added unto you. Therefore be not  
‘over careful for the morrow; for the morrow will be over

‘careful for the things of itself. Enough for the day is  
‘the evil thereof.

1 2     ‘Judge not, that ye be not judged. For with what  
‘judgment ye judge, ye will be judged; and with  
‘what measure ye measure, it will be measured to  
3     ‘you. And why seest thou the chaff that is in thy  
‘brother’s eye, but perceivest not the splinter that is  
4     ‘in thine own eye? Or how wilt thou say to thy brother,  
‘Let me take the chaff out of thine eye; and behold, the  
5     ‘splinter is in thine own eye? Thou hypocrite, first take  
‘the splinter out of thine own eye, and then thou wilt see  
6     ‘clearly to take the chaff out of thy brother’s eye. Give  
‘not what is holy unto the dogs, neither cast your pearls  
‘before swine; lest they trample them under their feet,  
7     ‘and turn and rend you. Ask, and it will be given to  
‘you; seek, and ye will find; knock, and it will be  
8     ‘opened unto you; for every one that asketh receiveth;  
‘and he that seeketh findeth; and to him that knocketh  
9     ‘it will be opened. Or what man is there of you, who,  
10     ‘if his son ask for bread, will give him a stone? and if he  
11     ‘ask for a fish, will give him a serpent? If then ye,  
‘being evil, know how to give good gifts to your children,  
‘how much more will your Father that is in heaven give  
12     ‘good things to them that ask him! Therefore all things  
‘whatever ye wish that men should do to you, do ye even  
13     ‘so to them; for this is the law and the prophets. Enter  
‘ye through the small gate; for wide is the gate, and  
‘broad is the way, that leadeth to destruction, and many  
14     ‘there are that enter through it. How small is the gate,  
‘and narrow is the way that leadeth unto life! and few  
15     ‘there are that find it. Beware of false prophets, who  
‘come to you in sheep’s clothing, but inwardly are raven-  
16     ‘ing wolves. By their fruits ye will know them. Do  
17     ‘men gather grapes from thorns, or figs from thistles? So  
‘every good tree beareth good fruit; and the bad tree  
18     ‘beareth evil fruit. A good tree cannot bear evil fruit,  
19     ‘nor a bad tree bear good fruit. Every tree not bearing  
20     ‘good fruit is hewn down and cast into the fire. There-  
21     ‘fore by their fruits ye will know them. Not every one  
‘that saith unto me; Lord, Lord, will enter into the king-

‘dom of heaven ; but he that doeth the will of my Father  
 ‘that is in heaven. Many will say to me in that day ; 22  
 ‘Lord, Lord, have we not prophesied in thy name ? and  
 ‘in thy name cast out demons ? and in thy name done  
 ‘many wonders ? And then I will profess unto them, I 23  
 ‘never knew you ; depart from me ye that work un-  
 ‘righteousness.

‘Therefore every one that heareth these my words, and 24  
 ‘doeth them, I will liken him unto a wise man, who built  
 ‘his house upon the rock. And the rain fell, and the 25  
 ‘floods came, and the winds blew, and beat upon that  
 ‘house ; and it fell not, for it was founded on the rock. 26  
 ‘And every one that heareth these my words and doeth  
 ‘them not, shall be likened unto a foolish man, who built 27  
 ‘his house upon the sand. And the rain fell, and the  
 ‘floods came, and the winds blew, and beat upon that 28  
 ‘house ; and it fell ; and great was the fall of it.’ And  
 it came to pass, when Jesus ended these words, the  
 crowds were astonished at his teaching ; for he taught 29  
 them as one having authority, and not as the scribes.

And when he was come down from the mountain great 1  
 crowds followed him. And behold, a leper came and 2  
 worshipped him, saying ; ‘Lord, if thou wilt, thou canst 3  
 ‘make me clean.’ And Jesus put forth his hand and 4  
 touched him, saying ; ‘I will, be thou cleansed.’ And  
 straightway his leprosy was cleansed. And Jesus saith  
 to him ; ‘See that thou tell no one ; but go, shew thyself  
 ‘to the priest, and take the gift which Moses commanded  
 ‘for a witness unto them.’

And when he was entered into Capernaum, a centurion 5  
 came unto him, beseeching him ; and saying ; ‘Lord, my 6  
 ‘servant lieth at home sick of the palsy, grievously tor- 7  
 ‘mented.’ And Jesus saith unto him ; ‘I will come and 8  
 ‘heal him.’ And the centurion answered and said ;  
 ‘Lord, I am not worthy that thou shouldest enter under 9  
 ‘my roof ; but only command by word, and my servant  
 ‘will be healed. For I am a man under authority, having  
 ‘soldiers under me ; and I say to this man ; Go, and he  
 ‘goeth ; and to another ; Come, and he cometh ; and to  
 ‘my slave ; Do this, and he doeth it.’ And when Jesus 10

heard, he marvelled, and said to them that followed ;  
‘Verily I say unto you, I have not found so great faith  
11 ‘in Israel. And I say unto you, that many will come  
‘from the east and from the west, and will lie down  
‘with Abraham and Isaac and Jacob, in the kingdom of  
12 ‘heaven ; but the children of the kingdom will be cast  
‘out into the outer darkness ; there will be the weeping  
13 ‘and the gnashing of teeth.’ And Jesus said unto the  
centurion ; ‘Go, and be it done to thee as thou hast  
‘believed.’ And his servant was healed in that very hour.

14 And when Jesus was come into Peter’s house, he saw  
15 his wife’s mother lying, and sick of a fever. And he  
16 touched her hand, and the fever left her ; and she arose  
17 and ministered unto them. And when it was evening,  
they brought unto him many demoniacs ; and he cast out  
17 the spirits with a word, and healed all the sick ; so that  
it might be fulfilled that was spoken through Isaiah the  
prophet, saying ; *He himself took our weaknesses, and bare  
our sicknesses.*

18 And when Jesus saw great crowds about him, he gave  
19 command to go unto the other side. And a certain scribe  
came and said unto him ; ‘Teacher, I will follow thee  
20 ‘wherever thou goest.’ And Jesus saith unto him ; ‘The  
‘foxes have holes, and the birds of the air have nests, but  
21 ‘the Son of man hath not where to lay his head.’ And  
another of his disciples said unto him ; ‘Lord, suffer me  
22 ‘first to go and bury my father.’ But Jesus said unto  
him ; ‘Follow me, and leave the dead to bury their dead.’  
23 And when he was entered into the boat, his disciples  
24 followed him. And behold, there arose a great tempest  
in the lake, so that the boat was being covered with the  
25 waves ; and he was asleep. And the disciples came and  
26 awoke him, saying ; ‘Lord, save us, we perish.’ And he  
saith unto them ; ‘Why are ye fearful, ye of little faith ?’  
Then he arose and rebuked the winds and the sea ; and  
27 there was a great calm. And the men marvelled, saying ;  
‘What is this man, that even the winds and the sea obey  
‘him ?’

28 And when he was come to the other side, into the  
country of the Gergesenes, there met him two demoniacs,

coming out of the tombs, very fierce, so that no one could pass by that road. And behold, they cried out, saying ; 29  
 ' What hast thou to do with us, thou son of God ? art 30  
 ' thou come here to torment us before the time ? ' And 31  
 there was a good way off from them an herd of many 32  
 swine feeding. And the demons besought him, saying ; 33  
 ' If thou cast us out, send us into the herd of swine.' And 34  
 he said unto them ; ' Go.' And when they were 35  
 come out, they went into the swine. And behold, the 36  
 whole herd rushed down the cliff into the lake, and 37  
 perished in the waters. And they that fed them fled, 38  
 and went into the city, and told every thing, and about 39  
 the demoniacs. And behold, the whole city came out to 40  
 meet Jesus ; and when they saw him, they besought him 41  
 that he would depart from their neighbourhood.

And he entered into the boat, and crossed over, and 1  
 came into his own city. And behold, they brought to 2  
 him a man sick of the palsy, lying on a bed. And Jesus 3  
 seeing their faith, said to the palsied man ; ' Child, be of 4  
 ' good cheer ; thy sins are forgiven thee.' And behold, 5  
 some of the scribes said within themselves ; ' This man 6  
 ' blasphemeth.' And Jesus, seeing their thoughts, said ; 7  
 ' Why think ye evil in your hearts ? For which is easier ; 8  
 ' to say ; Thy sins are forgiven ; or to say ; Arise and 9  
 ' walk ? But that ye may know that the Son of man 10  
 ' hath power on earth to forgive sins ; ' then he saith to 11  
 the palsied man ; ' Arise, take thy bed, and go into thine 12  
 ' house.' And he arose, and went into his house. And 13  
 the crowds that saw it marvelled, and gave glory to God, 14  
 who had given such power unto men.

And as Jesus passed forth from thence, he saw a man, 9  
 named Matthew, sitting at the tax-office ; and he saith 10  
 unto him ; ' Follow me.' And he arose and followed 11  
 him. And it came to pass, as he lay at meat in the 12  
 house, behold, many tax-gatherers and sinners came and 13  
 lay down with Jesus and his disciples. And when the 14  
 Pharisees saw, they said unto his disciples ; ' Why eateth 15  
 ' your teacher with the tax-gatherers and sinners ? ' But 16  
 when Jesus heard, he said unto them ; ' They that are 17  
 ' strong need not a physician, but they that are sick. But 18

14     ‘go ye and learn what this is ; *I wish for mercy and not for sacrifice* ; for I am not come to call righteous men, but sinners.’ Then came to him John’s disciples, saying ; ‘Why do we and the Pharisees fast often, but thy 15     disciples fast not ?’ And Jesus said unto them ; ‘Can the children of the bride-chamber mourn, while the bridegroom is with them ? But days will come when the bridegroom will be taken from them, and then they 16     will fast. No one putteth a patch of new cloth on an old cloak ; for it taketh its wholeness from the cloak, 17     and the rent becometh worse. Neither do they put new wine into old skins ; else the skins burst and the wine 18     runneth out, and the skins perish. But they put new wine into new skins, and both are saved.’

18     While he was speaking these things unto them, behold, a certain ruler came and worshipped him, saying ; ‘My 19     daughter is even now dead ; but come and lay thy hand 20     on her, and she will live.’ And Jesus arose, and followed him, and so did his disciples. And behold, a 21     woman who had had an issue of blood for twelve years 22     came behind him, and touched the hem of his cloak ; for she said within herself ; ‘If I do but touch his cloak, I 23     shall be healed.’ But Jesus turned, and seeing her, 24     said ; ‘Daughter, be of good cheer : thy faith hath healed 25     thee.’ And the woman was healed from that hour. 26     And when Jesus came into the ruler’s house, and saw the 27     pipers, and the crowd making a noise, he saith unto them ; ‘Leave the place ; for the maiden is not dead, but 28     sleepeth.’ And they laughed at him. But when the 29     crowd was put out, he went in, and took her hand ; and 30     the maiden arose. And the fame thereof went abroad into all that land.

27     And as Jesus went thence, two blind men followed him, 28     crying out, and saying ; ‘Have pity on us, thou son of 29     David.’ And when he came into the house, the blind 30     men came to him ; and Jesus saith unto them ; ‘Do ye 31     believe that I am able to do this ?’ They say to him ; ‘Yea, Lord.’ Then he touched their eyes, saying ; ‘According to your faith, be it done unto you.’ And their 32     eyes were opened. And Jesus charged them, saying ;

‘See that no one know it.’ But they went out and spread abroad his fame in all that land. 31

As as they went out, behold, they brought to him a dumb man, a demoniac. And when the demon was cast out, the dumb man spake. And the crowds marvelled, saying; ‘It was never so seen in Israel.’ And the Pharisees said; ‘He casts out the demons by the prince of the ‘demons.’ 32  
33  
34

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the good tidings of the kingdom, and healing every sickness and every disease. And when he saw the crowds he was moved with pity for them, because they were weary and cast down, as sheep having no shepherd. Then he saith unto his disciples; ‘The harvest indeed is great, but the ‘labourers are few; pray ye therefore the Lord of the ‘harvest, that he will send forth labourers into his harvest.’ 35  
36  
37  
38

And when he had called his twelve disciples, he gave them power over unclean spirits, so as to cast them out, and to heal every sickness and every disease. Now the names of the twelve apostles are these; first Simon called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the tax-gatherer; James the son of Alphæus, and Lebbæus surnamed Thaddæus; Simon the Canaanite, and Judas the Iscariot, who also betrayed him. Jesus sent forth these twelve, and commanded them, saying; ‘Go not into the way of the Gentiles, and enter no city ‘of the Samaritans; but go rather to the lost sheep of ‘the house of Israel. And as ye go, preach, saying; The ‘kingdom of heaven is at hand. Heal the sick, raise the ‘dead, cleanse the lepers, cast out the demons; freely ye ‘have received, freely give. Provide neither gold, nor ‘silver, nor copper, in your purses; not a scrip for the ‘journey, nor two coats, nor shoes, nor a staff; for the ‘workman is worthy of his food. And into whatever ‘city or village ye enter, ask who in it is worthy; and ‘there abide till you go thence. And when ye come into ‘the house, salute it. And if the house be worthy, let ‘your peace come upon it; but if it be not worthy, let 1  
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14 'your peace return to you. And whoever shall not receive you, nor hear your words, as ye go out of that  
15 'house or city, shake off the dust from your feet. Verily  
'I say to you, it will be more tolerable for the land of  
'Sodom and Gomorrha in the day of judgment than for  
'that city.

16 'Behold, I send you forth as sheep in the midst of  
'wolves; be ye therefore wise as serpents, and harmless  
17 'as doves. And beware of men; for they will deliver  
'you up to high councils, and will scourge you in their  
18 'synagogues; and ye will be brought before governors  
'and kings for my sake, for a testimony to them and to  
19 'the Gentiles. But when they deliver you up, be not over  
'careful how or what ye shall say; for what ye shall say  
20 'will be given to you in that hour. For it is not ye that  
'speak, but the spirit of your Father that speaketh in  
21 'you. And brother will deliver up brother to death, and  
'father his child; and children will rise up against parents,  
22 'and cause them to be put to death. And ye will be  
'hated by all for my name; but he that endureth to the  
23 'end will be saved. When they persecute you in this  
'city, flee into the other; and if they persecute you out of  
'this, flee into the other; for verily I say to you, ye  
'will not have gone over the cities of Israel, till the Son  
24 'of man be come. The disciple is not above the teacher,  
25 'nor the slave above his lord; it is enough for the disciple  
'that he be as his teacher, and the slave as his lord. If  
'they have called the master of the house Beelzebub, how  
26 'much more his household! Therefore fear them not;  
'for there is nothing covered which will not be uncovered,  
27 'and hid which will not be known. What I tell you in  
'the dark, speak ye in the light; and what ye hear in the  
28 'ear, preach ye upon the house tops. And fear not them  
'that kill the body, but are unable to kill the soul; but  
'rather fear Him who is able to destroy both soul and  
29 'body in Gehenna. Are not two sparrows sold for an  
'Assarion [or farthing]? and not one of them shall fall to  
30 'the ground without your Father. And even the hairs of  
31 'your head are all numbered. Therefore fear not; for ye  
32 'are worth more than many sparrows. Whoever there-

'fore shall acknowledge me before men, him will I also  
 'acknowledge before my Father that is in heaven. But 33  
 'whoever shall deny me before men, him will I also deny  
 'before my Father that is in heaven. Think not that I 34  
 'am come to send peace unto the earth; I came not to  
 'send peace, but the sword. For I came to set *man* 35  
 '*against his father, and daughter against her mother, and*  
 '*daughter-in-law against her mother-in-law. And a man's* 36  
 '*foes will be his own household.* He that loveth father or 37  
 'mother above me, is not worthy of me; and he that  
 'loveth son or daughter above me, is not worthy of me.  
 'And he that taketh not his cross, and followeth after me, 38  
 'is not worthy of me. He that findeth his life will lose 39  
 'it; and he that loseth his life for my sake will find it.  
 'He that receiveth you receiveth me; and he that re- 40  
 'ceiveth me receiveth Him that sent me. He that 41  
 'receiveth a prophet in the name of a prophet, will  
 'receive a prophet's reward; and he that receiveth a  
 'righteous man in the name of a righteous man, will 42  
 'receive a righteous man's reward. And whoever shall  
 'give to drink unto one of these little ones a cup of cold  
 'water only, in the name of a disciple, verily I say unto  
 'you, he will not lose his reward.'

And it came to pass, when Jesus had made an end of 1  
 commanding his twelve disciples, he departed thence to  
 teach and to preach in their cities.

And when John heard in prison of the works of the 2  
 Christ, he sent two of his disciples, and said unto him; 3  
 'Art thou he that is to come, or are we to look for 4  
 'another?' And Jesus answered and said unto them; 5  
 'Go and tell John what things ye hear and see; the  
 'blind receive sight, and the lame walk, the lepers are  
 'cleansed, and the deaf hear, the dead are raised up, and  
 'the poor have good tidings preached to them; and 6  
 'blessed is he who shall not stumble at me.' And when 7  
 these were gone, Jesus began to say unto the crowds con-  
 cerning John; 'What went ye out into the desert for to  
 'see? a reed shaken by the wind? But what went ye 8  
 'out for to see? a man clothed in soft raiment? Behold,  
 'they that wear soft raiment are in kings' houses. But 9

10    'what went ye out for to see? a prophet? Yea, I say unto you, and a greater than a prophet; for this is he of whom it is written; *Behold, I send my messenger before thy face, who shall prepare thy way before thee.* Verily I say unto you, among those that are born of women, there hath not risen a greater than John the Baptist; but the least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the kingdom of heaven is forced, and the violent seize it.

13    'For all the prophets and the law prophesied until John.

14    'And if ye will receive it, he is Elijah who was to come.

15 16 'He that hath ears to hear, let him hear. But unto what shall I liken this generation? It is like children sitting in the markets, and calling unto their companions, and saying; We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking; and they say; He hath a demon. The Son of man came eating and drinking; and they say; Behold, a glutton and a wine-bibber, a friend of tax-gatherers and sinners. But wisdom is justified of her children.' Then he began to upbraid the cities in which most of his mighty works were done, because they repented not; 'Alas for thee, Chorazin! alas for thee, Bethsaida! for if the mighty works which have been done in you had been done in Tyre and in Sidon, they had long ago repented in sackcloth and ashes. Moreover I say unto you, it will be more tolerable for Tyre and Sidon on the day of judgment, than for you. And thou, Capernaum, that art raised unto heaven, wilt be brought down unto hell; for if the mighty works that have been done in thee, had been done in Sodom, it would have remained until this day. Moreover I say to you, that it will be more tolerable for the land of Sodom on the day of judgment, than for thee.'

25    At that time Jesus spake and said; 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Yea, Father, for thus it was well pleasing in thy sight. All things are delivered to

‘me by my Father ; and no one knoweth the son, but the Father ; nor doth any one know the Father, but the son, and he to whom the son wisheth to reveal him. Come unto me all ye that labour and are burdened, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart ; and ye will find rest for your souls. For my yoke is easy and my burden light.’

At that time Jesus went on the sabbath through the corn fields ; and his disciples were hungry, and began to pluck the ears of corn, and to eat. And the Pharisees seeing, said unto him ; ‘Behold, thy disciples are doing what is not lawful to do on a sabbath.’ But he said unto them ; ‘Have ye not read what David did when he was hungry, and they that were with him ; how he entered into the house of God, and ate the shew-bread, which was not lawful for him to eat, nor for them that were with him, but for the priests alone ? Or have ye not read in the law, that on the sabbath the priests in the temple profane the sabbath, and are blameless ? But I say to you, that one greater than the temple is here. But if ye had known what this is ; *I wish for mercy, and not for sacrifice*, ye would not have condemned the blameless. For the Son of man is lord of the sabbath.’

And when he had gone thence he went into their synagogue ; and behold, there was a man that had a withered hand. And they questioned him, saying ; ‘Is it lawful to heal on the sabbath ?’ that they might accuse him. And he said unto them ; ‘What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath, will he not lay hold of it and lift it out ? How much then is a man better than a sheep ! So it is lawful to do right on the sabbath.’ Then saith he to the man ; ‘Stretch out thine hand.’ And he stretched it out ; and it was restored whole like the other. And the Pharisees went out, and took counsel against him, how they should destroy him. But Jesus knowing it, withdrew from thence ; and great crowds followed him ; and he healed them all, and charged them that they should not make him known ; so that it might

be fulfilled that was spoken through the prophet Isaiah,  
18 saying; *Behold, my servant, whom I have chosen, my  
beloved, in whom my soul is well pleased; I will put my  
spirit on him, and he shall proclaim judgment to the Gen-  
19 tiles. He will not strive nor cry out, nor will any one hear  
20 his voice in the open squares. A bruised reed will he not  
break, and smoking flax will he not quench, till he hath  
21 sent forth judgment unto victory. And in his name will  
the Gentiles hope.*

22 Then was brought to him a demoniac, blind and dumb;  
23 and he healed him, so that the blind and dumb man both  
spake and saw. And all the crowds were amazed, and  
said; 'Is this the son of David?' And when the  
24 Pharisees heard it, they said; 'This man doth not cast  
'out demons, unless by Beelzebub the prince of the  
25 'demons.' And Jesus knew their thoughts, and said unto  
them; 'Every kingdom divided against itself is laid waste,  
'and no city or house divided against itself will stand;  
26 'and if Satan cast out Satan, he is divided against himself;  
27 'how then will his kingdom stand? And if I by Beelze-  
'bub cast out demons, by whom do your children cast  
28 'them out? therefore they shall be your judges. But if  
'I by the spirit of God cast out demons, then the king-  
29 'dom of God is come upon you. Or how can any one  
'enter into a strong man's house, and plunder his goods,  
'unless he first bind the strong man? and then he will  
30 'plunder his house. He that is not with me is against  
31 'me; and he that gathereth not with me, scattereth. There-  
fore I say unto you, that all sin and blasphemy will  
32 'be forgiven unto men; but the blasphemy of the spirit  
'will not be forgiven to men. And whoever speaketh a  
'word against the Son of man, it will be forgiven him;  
'but whoever speaketh against the holy spirit, it will not  
'be forgiven him, neither in this age nor in that to come.  
33 'Either make the tree good and its fruit good, or make  
'the tree bad and its fruit bad; for the tree is known by  
34 'the fruit. O offspring of vipers, how can ye, being evil,  
'speak good things? for out of the overflow of the heart  
35 'the mouth speaketh. The good man out of his good  
'treasure bringeth forth good things; and the evil man

‘out of his evil treasure bringeth forth evil things. And 86  
 ‘I say unto you, that every idle word that men shall  
 ‘speak, they shall give account thereof on the day of  
 ‘judgment. For by thy words thou wilt be justified, 87  
 ‘and by thy words thou wilt be condemned.’

Then some of the scribes and Pharisees answered, say- 88  
 ing; ‘Teacher, we wish to see a sign from thee.’ And 39  
 he answered and said to them; ‘An evil and adulterous 40  
 generation seeketh a sign; and no sign will be given to  
 ‘it, but the sign of Jonah the prophet. For as Jonah  
 ‘was three days and three nights in the whale’s belly, so  
 ‘will the Son of man be three days and three nights in the  
 ‘heart of the earth. The men of Nineveh will rise up at  
 ‘the judgment with this generation, and will condemn it; 41  
 ‘for they repented at the preaching of Jonah; and behold,  
 ‘something greater than Jonah is here. The queen of the  
 ‘South will rise up at the judgment with this generation,  
 ‘and will condemn it; for she came from the ends of the  
 ‘earth to hear the wisdom of Solomon; and behold, some- 42  
 ‘thing greater than Solomon is here. And when the  
 ‘unclean spirit is gone out of the man, it walketh through  
 ‘places where there is no water, seeking rest, and findeth  
 ‘it not. Then it saith, I will return into my house, from  
 ‘whence I came out. And when it is come, it findeth it  
 ‘empty, swept, and garnished. Then it goeth and taketh 43  
 ‘with itself seven other spirits more wicked than itself;  
 ‘and they enter and dwell there; and the last state of  
 ‘that man becometh worse than the first. And thus will  
 ‘it be with this wicked generation.’

And while he was yet talking to the crowds, behold, his 46  
 mother and brethren stood without, seeking to speak to 47  
 him. Then one said unto him; ‘Behold, thy mother 48  
 and thy brethren are standing without, seeking to speak  
 to thee.’ And he answered and said unto him that told  
 him; ‘Who is my mother? and who are my brethren?’ 49  
 And stretching forth his hand towards his disciples, he said; 50  
 ‘Behold my mother and my brethren. For whoever shall  
 ‘do the will of my Father that is in heaven, he is my  
 ‘brother and sister and mother.’

On that day Jesus came out of the house and sat by 1

2 the lake's side. And great crowds were gathered round  
3 him, so that he went into the boat and sat down ; and all  
4 the crowd stood on the shore. And he spake unto them  
5 many things in parables, saying ; 'Behold, the sower  
6 went forth to sow. And as he sowed, some seeds fell  
7 by the road side, and the birds came and ate them up.  
8 And others fell upon stony places, where they had not  
9 much earth ; and forthwith they sprung up, through not  
10 having a depth of earth. And when the sun rose, they  
11 were scorched ; and through not having a root they  
12 withered away. And others fell among thorns ; and the  
13 thorns came up and choked them. And others fell upon  
14 good ground, and bore fruit ; one an hundredfold, one  
15 sixty, and one thirty. Who hath ears to hear, let him  
16 hear.' And the disciples came, and said unto him ;  
17 'Why speakest thou unto them in parables ?' And he  
18 answered and said unto them ; 'Unto you it is given to  
19 know the mysteries of the kingdom of heaven ; but to  
20 them it is not given. For whoever hath, to him will be  
given, and he will have abundance ; but whoever hath  
not, from him will be taken even what he hath. There-  
fore speak I to them in parables ; because seeing they  
see not, and hearing they hear not, and understand not.  
And in them is fulfilled the prophecy of Isaiah, which  
saith ; *By hearing ye will hear, and will not understand ;*  
*and seeing ye will see, and will not perceive. For this*  
*people's heart is hardened, and with their ears they hardly*  
*hear, and their eyes they have closed ; lest they should see*  
*with their eyes, and hear with their ears, and understand*  
*with their heart, and should turn, and I should heal them.*  
But blessed are your eyes, for they see ; and your ears,  
for they hear. For verily I say unto you, that many  
prophets and righteous men wished to see what ye see,  
and did not see ; and to hear what ye hear, and did not  
hear. Do ye therefore hear the parable of the sower.  
When any one heareth the word of the kingdom, and  
understandeth it not, the Wicked one cometh and  
snatcheth away what was sown in his heart. He is  
what was sown by the road side. But that which was  
sown upon the stony places, is he that heareth the word

'and anon with joy receiveth it; but he hath not root in 21  
 'himself, and is not lasting; and when tribulation or  
 'persecution cometh because of the word, straightway he  
 'stumbleth. And that which was sown among the thorns, 22  
 'is he that heareth the word; and the care of this age,  
 'and the deceitfulness of riches, choke the word, and it  
 'becometh unfruitful. And that which was sown on the 23  
 'good ground; is he that heareth and understandeth the  
 'word; who also beareth fruit, and bringeth forth, one a  
 'hundredfold, and one sixty, and one thirty.' Another 24  
 parable he put before them, saying; 'The kingdom of  
 'heaven hath been likened unto a man sowing good seed 25  
 'in his field; and as the men slept, his enemy came and  
 'sowed weeds among the wheat, and went his way. But 26  
 'when the blade was sprung up, and bore fruit, then were  
 'seen the weeds also. And the slaves of the householder 27  
 'came and said unto him; Lord, didst thou not sow good  
 'seed in thy field? From whence then hath it weeds? 28  
 'And he said unto them; An enemy hath done this.  
 'And the slaves said unto him; Dost thou wish then 29  
 'that we should go and gather them up? And he said;  
 'No, lest while ye gather up the weeds, ye should root up 30  
 'the wheat with them. Leave them both to grow up  
 'together until the harvest; and at harvest time I will  
 'say to the reapers, Gather ye together first the weeds, 31  
 'and bind them in bundles for burning; but gather the  
 'wheat into my barn.' Another parable he put before  
 them, saying; 'The kingdom of heaven is like a grain of 32  
 'mustard, which a man took, and sowed in his field;  
 'which indeed is the least of all seeds, but when it is 33  
 'grown, is the greatest among herbs, and becometh a  
 'tree, so that the birds of the air come and lodge in its  
 'branches.' Another parable spake he unto them; 'The 34  
 'kingdom of heaven is like leaven, which a woman took,  
 'and hid in three measures of meal, till the whole was  
 'leavened.' All these things spake Jesus to the crowds 35  
 in parables, and without a parable he spake not unto  
 them; so that it might be fulfilled which was spoken  
 through the prophet, saying; *I will open my mouth in  
 parables, I will utter things hidden from the foundation of*

36 *the world.* Then Jesus sent the crowds away, and went into the house ; and his disciples came unto him, saying ;  
37 'Tell unto us the parable of the weeds of the field.' And he answered and said unto them ; 'He that soweth the  
38 'good seed is the Son of man ; the field is the world ; and  
39 'the good seed are the children of the kingdom ; and the  
40 'weeds are the children of wickedness ; the enemy that  
41 'sowed them is the devil ; the harvest is the end of the  
42 'age ; and the reapers are angels. As therefore the weeds  
43 'are gathered together and burned in the fire ; so will it  
44 'be in the end of this age. The Son of man will send  
45 'forth his angels, and they will gather out of his kingdom  
46 'all causes of sin, and those who do unrighteousness ; and  
47 'they will cast them into the furnace of fire, where there  
48 'will be wailing and gnashing of teeth. Then will the  
49 'righteous shine forth as the sun in the kingdom of their  
50 'Father. Who hath ears to hear, let him hear. Again,  
51 'the kingdom of heaven is like a treasure hid in the field ;  
52 'which when a man hath found, he hideth, and for joy  
53 'thereof goeth, and selleth all that he hath, and buyeth  
54 'that field. Again, the kingdom of heaven is like a mer-  
55 'chant seeking goodly pearls ; and when he found one  
56 'pearl of great worth, he went and sold all that he had,  
57 'and bought it. Again, the kingdom of heaven is like a  
58 'net cast into the sea, and gathering up of every kind ;  
59 'which when it was full, they drew to the shore, and  
60 'sitting down gathered the good into vessels and cast  
61 'away the bad. So will it be at the end of the age.  
62 'The angels will come forth, and sever the wicked from  
63 'among the just, and will cast them into the furnace of  
64 'fire ; there will be wailing and gnashing of teeth.' Jesus  
65 'saith unto them ; 'Have ye understood all these things ?'  
66 They say to him ; 'Yea, Lord.' And he said unto them ;  
67 'Therefore every scribe that is made a disciple of the  
68 'kingdom of heaven, is like an householder that bringeth  
69 'out of his treasury things new and old.' And it came  
70 'to pass that when Jesus ended these parables he departed  
71 'thence.  
72 And coming into his own country, he taught them in  
73 'their synagogue, so that they were astonished, and said ;

‘Whence hath this man this wisdom, and these powers?’  
 ‘Is not this the carpenter’s son? is not his mother called  
 ‘Mary, and his brethren James, and Joses, and Simon,  
 ‘and Judas? And his sisters, are they not all with us?’  
 ‘Whence then hath he all these things?’ And they  
 found a difficulty in him. And Jesus said unto them;  
 ‘A prophet is not without honour, save in his own  
 ‘country, and in his own house.’ And he did not do  
 many mighty works there because of their unbelief.

At that time Herod the tetrarch heard of the fame of  
 Jesus, and said unto his servants; ‘This is John the  
 ‘Baptist; he is risen from the dead; and therefore the  
 ‘mighty powers work in him.’ For Herod had laid hold  
 on John, and bound him, and put him in prison for the  
 sake of Herodias the wife of Philip his brother. For  
 John was saying to him; ‘It is not lawful for thee to  
 ‘have her.’ And when he wished to have killed him, he  
 feared the crowd, because they held him as a prophet.  
 But when Herod’s birthday was kept, the daughter of  
 Herodias danced in the midst, and pleased Herod.  
 Whereon he promised with an oath to give her whatever  
 she should ask. And she, being first taught by her  
 mother, said; ‘Give me here the head of John the Baptist  
 ‘on a dish.’ And the king was sorry; but for the sake  
 of the oaths and the guests, he ordered it to be given.  
 And he sent and beheaded John in the prison. And his  
 head was brought on a dish, and given to the little girl;  
 and she brought it to her mother. And his disciples  
 came and took the body, and buried it; and went and  
 told Jesus. And Jesus when he heard, departed thence  
 by boat into a desert place apart; and when the crowds  
 heard, they followed him on foot from the cities.

And Jesus went forth and saw a great crowd, and had  
 pity on them, and healed their sick. And when it was  
 evening, his disciples came to him, saying; ‘This is a  
 ‘desert place, and the hour is now past; send away the  
 ‘crowds, that they may go into the villages, and buy  
 ‘themselves victuals.’ And Jesus said to them; ‘They  
 ‘have no need to go; give ye them to eat.’ And they  
 say unto him; ‘We have here only five loaves and two

18 19 'fishes.' And he said; 'Bring them here to me.' And he commanded the crowds to lie down on the grass, and took the five loaves, and the two fishes, and looking up to heaven he gave praise; and he brake, and gave the loaves 20 to the disciples, and the disciples to the crowds. And they all ate and were filled; and they took up of the 21 fragments that remained twelve baskets full. And those who ate were about five thousand men, beside women and children.

22 And straightway he made the disciples get into the boat, and go before him to the other side, while he sent 23 away the crowds. And after sending away the crowds, he went up the mountain apart to pray. And when it 24 was evening, he was there alone. And the boat was now in the midst of the lake, tossed by the waves; for the 25 wind was contrary. And in the fourth watch of the 26 night he went towards them, walking on the lake. And when the disciples saw him walking on the lake, they 27 were troubled, saying; 'It is an apparition;' and they cried out for fear. And straightway Jesus spake unto them, saying; 'Be of good cheer, it is I; be not afraid.' 28 And Peter answered him and said; 'Lord, if it be thou; 29 'bid me come unto thee on the waters.' And he said; 'Come.' And Peter after coming down from the boat, 30 walked on the waters, to come to Jesus. But seeing the wind strong, he was afraid; and beginning to sink cried 31 out, saying; 'Lord, save me.' And straightway Jesus stretched forth his hand, and caught him, and saith unto him; 'O thou of little faith, why didst thou doubt?' 32 And when they were come into the boat, the wind ceased. 33 And they that were in the boat came and worshipped him, saying; 'Truly thou art a son of God.'

34 And after crossing over they came into the land of 35 Gennesaret. And the men of that place knowing him again, sent out into all that neighbourhood, and brought 36 unto him all that were sick; and besought him that they might only touch the hem of his cloak. And as many as touched were healed.

1 Then came to Jesus the scribes and Pharisees of Jeru-  
2 salem, saying; 'Why do thy disciples transgress the

'tradition of the elders? for they wash not their hands  
 'when they eat bread.' But he answered and said unto  
 them; 'Why do ye also transgress the commandment of  
 'God for your tradition's sake? For God commanded,  
 'saying; *Honour thy father and mother, and, He that*  
 'revileth father or mother, let him die the death. But ye  
 'say, Whoever shall say to father or mother, whatever  
 'thou mightest have owing to thee from me, is a gift, then  
 'he shall not honour his father or mother; and ye have  
 'made void the commandment of God for your tradition's  
 'sake. Ye hypocrites, well did Isaiah prophesy of you,  
 'saying; *This people honoureth me with their lips, but*  
 'their heart is far from me. *But in vain they worship*  
 'me, teaching as doctrines the commands of men.' And he  
 called the crowd, and said to them; 'Hear and under-  
 'stand; not that which goeth into the mouth defileth the  
 'man; but what cometh out of the mouth, that defileth  
 'the man.' Then came his disciples, and said unto him;  
 'Knowest thou that the Pharisees, when they heard the  
 'word, found a difficulty?' But he answered and said;  
 'Every plant, which my heavenly Father hath not planted,  
 'will be rooted up. Let them alone; they are blind  
 'leaders of the blind. And if the blind lead the blind,  
 'both will fall into the ditch.' And Peter answering  
 said unto him; 'Tell unto us this parable.' And Jesus  
 said; 'And are ye yet without understanding? Do not  
 'ye understand that whatever entereth into the mouth  
 'goeth into the belly, and is cast out into the draught?  
 'But those things which go out of the mouth come from  
 'the heart, and these defile the man. For out of the  
 'heart come evil thoughts, murders, adulteries, fornications,  
 'thefts, false witness, blasphemies. These are what defile  
 'the man; but to eat with unwashed hands defileth not  
 'the man.'

Then Jesus going thence departed to the parts about  
 Tyre and Sidon. And behold, a woman of Canaan,  
 coming out of that neighbourhood, cried out unto him,  
 saying; 'Have pity on me, O Lord, son of David; my  
 'daughter is sadly demoniacal.' But he answered her not  
 a word. And his disciples coming besought him, saying;

24 'Send her away; for she crieth after us.' But he answered and said; 'I am only sent to the lost sheep of the house of Israel.' Then she came and worshipped him, saying; 'Lord, help me.' But he answered and said; 'It is not right to take the children's bread, and to cast it to the dogs.' And she said; 'Yea, Lord; for the dogs eat of the crumbs that fall from their masters' table.' Then Jesus answered and said unto her; 'O woman, great is thy faith; be it unto thee as thou wishest.' And her daughter was healed from that very hour.

29 And Jesus departing thence came by the side of the lake of Galilee; and went up the mountain, and sat down there. And great crowds came to him, having with them the lame, blind, dumb, maimed, and many others, and cast them at the feet of Jesus; and he healed them; 31 so that the crowds wondered when they saw the dumb speaking, the maimed healed, the lame walking, and the blind seeing; and they glorified the God of Israel. And Jesus calling his disciples, said; 'I have pity on the crowd, because they have continued with me now three days, and have nothing to eat; and I do not wish to send them away fasting, lest they faint on the road.' 33 And his disciples say unto him; 'Whence can we have so many loaves in a desert place, as to fill so great a crowd?' And Jesus saith unto them; 'How many loaves have ye?' And they said; 'Seven, and a few little fishes.' And he commanded the crowds to lie down on the ground. And taking the seven loaves and the fishes, he gave thanks and brake them, and gave to his disciples, and the disciples to the crowd. And they all ate and were filled; and they took up of the fragments that remained seven baskets full. And those who ate were four thousand men, besides women and children. 39 And after sending away the crowds he went into the boat and came to the neighbourhood of Magdala.

1 And the Pharisees and Sadducees came, and tempting asked him to show them a sign from heaven. And he answered and said unto them; 'When it is evening, ye say; It will be fair weather, for the sky is red. And in the morning; It will be foul weather to day, for the sky

'is red and lowering. Ye hypocrites, ye can judge the  
'face of the sky, and can ye not judge the signs of the  
'times? A wicked and adulterous generation seeketh a  
'sign; and no sign shall be given unto it, but the sign of  
'Jonah the prophet.' And leaving them he went away.

And his disciples on coming to the other side, had forgotten to bring any loaves. And Jesus said to them; 'Look, and beware of the leaven of the Pharisees and Sadducees.' And they reasoned among themselves, saying; 'Because we have brought no loaves.' And Jesus understanding, said; 'Why reason ye among yourselves, 'ye of little faith, because ye have brought no loaves? 'Do ye not understand, nor remember the five loaves of 'the five thousand, and how many baskets ye took up? 'nor the seven loaves of the four thousand, and how many 'baskets ye took up? How is it that ye do not understand, that it was not about bread I told you to beware 'of the leaven of the Pharisees and Sadducees?' Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

And Jesus on coming into the parts about Caesarea Philippi, asked his disciples, saying; 'Who do men say 'that I the Son of man am?' And they said; 'Some 'say, John the Baptist; and others, Elijah; and others, 'Jeremiah, or one of the prophets.' He saith to them; 'And who do ye say that I am?' And Simon Peter answered and said; 'Thou art the Christ, the son of the 'living God.' And Jesus answered and said unto him; 'Blessed art thou, Simon Bar-jona; for flesh and blood 'hath not revealed it unto thee, but my Father who is in 'heaven. And I say unto thee, that thou art Peter [or a 'rock], and on this rock I will build my church, and the 'gates of hell shall not prevail against it. And I will 'give unto thee the keys of the kingdom of heaven; and 'whatever thou shalt bind on earth, shall be bound in 'heaven; and whatever thou shalt loose on earth, shall be 'loosed in heaven.' Then he charged his disciples that they should tell no one that he was the Christ. From that time Jesus began to show to his disciples, that he

must go to Jerusalem, and suffer many things from the elders and high priests and scribes, and be killed, and be raised again on the third day. And Peter taking him began to blame him, saying; 'May it be well with thee, Lord; this shall not be unto thee.' But he turning said unto Peter; 'Get thee behind me, Satan; thou art a stumbling-block to me; for thou thinkest not of the things of God, but of those of men.' Then Jesus said unto his disciples; 'If any one wisheth to come after me, let him deny himself, and take up his cross and follow me. For whoever shall wish to save his life, will lose it; and whoever shall lose his life for my sake, will find it.' For what is a man profited if he gain the whole world and lose his soul? Or what shall a man give in exchange for his soul? 'For the Son of man is to come in the glory of his Father with his angels; and then he will reward each man according to his work. Verily I say unto you, there are some of those standing here, who will not taste of death till they see the Son of man coming in his kingdom.'

1 And after six days Jesus taketh Peter, and James, and John his brother, and bringeth them up an high mountain apart. And he was transfigured before them; and his face shone as the sun, and his raiment became white as the light. And behold, there appeared unto them Moses and Elijah, talking with him. And Peter answered and said unto Jesus; 'Lord, it is good for us to be here; if thou wilt, let us make here three tents, one for thee, and one for Moses, and one for Elijah.' While he yet spake, behold, a cloud of light overshadowed them; and behold, a voice out of the cloud, saying; 'This is my beloved son, in whom I am well pleased; hear ye him.' And when the disciples heard, they fell on their face, and were sore afraid. And Jesus came, and touched them, and said; 'Arise, and be not afraid.' And on lifting up their eyes they saw no one save Jesus alone. And as they came down from the mountain, Jesus charged them, saying; 'Tell the vision to no one, until the Son of man be risen from the dead.' And his disciples asked him, saying; 'Why then say the scribes that Elijah must first come?'

And Jesus answered and said unto them; 'Elijah truly cometh first, and will restore all things; but I say unto you, that Elijah came just now, and they knew him not, but did to him whatever they wished. So also is the Son of man to suffer from them.' Then the disciples understood that he spake to them of John the Baptist.

And when they were come to the crowd, a man came to him, kneeling to him, and saying; 'Lord, have pity on my son; for he is a lunatic, and suffers sadly; for oftentimes he falleth into the fire, and oft into the water; and I brought him to thy disciples, and they were not able to heal him.' And Jesus answered and said; 'O unbelieving and misguided generation, how long shall I be with you? How long shall I bear you? Bring him hither to me.' And Jesus rebuked him, and the demon went out of him, and the boy was cured from that hour. Then the disciples came to Jesus apart, and said; 'Why were not we able to cast it out?' And Jesus said unto them; 'Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard, ye will say to this mountain; Remove there from here, and it will be removed; and nothing will be impossible unto you. But this kind goeth not out but in prayer and fasting.'

And while they abode in Galilee, Jesus said unto them; 'The Son of man is about to be betrayed into the hands of men, and they will kill him, and on the third day he will be raised.' And they were very sorrowful.

And when they came to Capernaum, those who received the Didrachms [or money for the tribute], came to Peter and said; 'Doth not your teacher pay the Didrachms?' He saith; 'Yes.' And when he came into the house, Jesus spake first to him, saying; 'What thinkest thou, Simon; of whom do the kings of the earth take tax or Census? from their own children or from strangers?' Peter saith to him; 'From strangers.' Jesus saith to him; 'Then the children are free. But that we may not wrong these men, go thou to the lake, and cast an hook, and take the first fish that cometh up; and on opening its mouth, thou wilt find a Stater [a coin

‘worth two didrachms], take that and give to them for ‘me and thee.’

1    In that hour the disciples came to Jesus, saying ;  
 2    ‘Who then is greatest in the kingdom of heaven ?’ And  
 3    Jesus calling to him a child, set it in the midst of them,  
 4    and said ; ‘Verily I say unto you, unless ye change, and  
 5    ‘become as children, ye will not enter into the kingdom  
 6    ‘of heaven. Whoever therefore shall humble himself as  
 7    ‘this child, he is greatest in the kingdom of heaven.  
 8    ‘And whoso shall receive one such child in my name,  
 9    ‘receiveth me. But whoso shall wrong one of these little  
 10   ‘ones that believe in me, it were better for him that an  
 11   ‘upper millstone were hanged about his neck, and it were  
 12   ‘sunk in the depth of the sea. Alas for the world  
 13   ‘because of sins ; for it must needs be that sins come, but  
 14   ‘alas for that man through whom the sin cometh. And  
 15   ‘if thy hand or thy foot leadeth thee to sin, cut them off  
 16   ‘and cast them from thee ; it is better for thee to enter  
 17   ‘into life halt or maimed, rather than having two hands  
 18   ‘or two feet to be cast into everlasting fire. And if  
 19   ‘thine eye leadeth thee to sin, pluck it out and cast it  
 20   ‘from thee ; it is better for thee to enter into life with  
 21   ‘one eye, rather than having two eyes to be cast into the  
 22   ‘Gehenna of fire. Look that ye despise not one of these  
 23   ‘little ones ; for I say unto you, that their angels in  
 24   ‘heaven do always behold the face of my Father who is  
 25   ‘in heaven. For the Son of man is come to save that  
 26   ‘which is lost. How think ye ? If a man have a hundred  
 27   ‘sheep, and one of them be gone astray ; doth he not leave  
 28   ‘the ninety and nine on the mountains, and go and seek  
 29   ‘the stray one ? And if so be that he find it, verily I say  
 30   ‘unto you, he rejoiceth for it more than for the ninety  
 31   ‘and nine which went not astray. Thus it is not the will  
 32   ‘of your Father who is in heaven that one of these little  
 33   ‘ones should be lost. And if thy brother should sin  
 34   ‘against thee, go, tell him his fault between thee and him  
 35   ‘alone ; if he shall hear thee, thou hast gained thy brother.  
 36   ‘And if he shall not hear thee, then take with thee one or  
 37   ‘two more, so that *in the mouth of two or three witnesses*  
 38   ‘*every word may be established.* And if he will not hear

‘them, tell it to the church; and if he will not hear the  
 ‘church, let him be to thee as a heathen and a tax-  
 ‘gatherer. Verily I say unto you, whatever things ye  
 ‘shall bind on earth, will be bound in heaven; and what-  
 ‘ever ye shall loose on earth, will be loosed in heaven.  
 ‘Again, I say unto you, that if two of you shall agree on  
 ‘earth about any thing that they shall ask, it will be done  
 ‘to them from my Father who is in heaven. For where  
 ‘two or three are gathered together in my name, there am  
 ‘I in the midst of them.’

Then Peter coming up to him said; ‘Lord, how often  
 ‘shall my brother sin against me, and I forgive him? till  
 ‘seven times?’ Jesus saith to him; ‘I say not to thee,  
 ‘until seven times, but until seventy times seven. There-  
 ‘fore the kingdom of heaven hath been likened to a  
 ‘certain king, who wished to settle an account with his  
 ‘slaves. And when he had begun to settle, one was  
 ‘brought to him who owed ten thousand talents [or two  
 ‘million pounds]. And as he had not to pay, his lord  
 ‘ordered that he should be sold, and his wife and children,  
 ‘and all that he had, and payment to be made. The  
 ‘slave therefore falling down worshipped him, saying;  
 ‘Lord, have patience with me, and I will pay thee all.  
 ‘And the lord of that slave had pity, and loosed him,  
 ‘and forgave him the debt. And the same slave going  
 ‘out found one of his fellow slaves who owed him a  
 ‘hundred Denarii [or eight hundred pence]; and seizing  
 ‘him he took him by the throat, saying; If thou owest  
 ‘any thing pay me. His fellow slave therefore falling  
 ‘down besought him, saying; Have patience with me,  
 ‘and I will pay thee all. And he would not; but going  
 ‘out, cast him into prison, till he should pay the debt.  
 ‘And his fellow slaves seeing what was done were very  
 ‘sorry, and came, and told their lord all that was done.  
 ‘Then his lord having called him, said unto him; Thou  
 ‘wicked slave, all that debt I forgave to thee when thou  
 ‘askedst me; oughtest not thou also to have had pity on  
 ‘thy fellow slave, even as I had pity on thee? And his  
 ‘lord was wroth, and delivered him to the gaolers, till he  
 ‘should pay all that was owing unto him. So likewise

‘will my heavenly Father do to you, unless ye from your hearts each forgive his brother.’

1 And it came to pass, that when Jesus ended these words, he departed from Galilee, and came into the neighbourhood of Judea, beyond the Jordan. And great crowds 2 followed him, and he healed them there. And the Pharisees came unto him, trying him, and saying unto him; 3 ‘Is it lawful for a man to put away his wife for any 4 ‘cause?’ And he answered and said unto them; ‘Have 5 ‘ye not read, that He that made them, made them from 6 ‘the beginning male and female?’ and said; *For this a man shall leave father and mother and cleave to his wife; and they two shall become one flesh?* Wherefore they 7 ‘are no longer two, but one flesh. What therefore God 8 ‘hath joined together let not man put asunder.’ They 9 say unto him; ‘Why then did Moses command to give 10 ‘a writing of divorce, and to put her away?’ He saith unto them; ‘Moses, because of the hardness of 11 ‘your hearts, suffered you to put away your wives; but 12 ‘it was not so from the beginning. And I say unto you, 13 ‘whoever shall put away his wife, save for fornication, 14 ‘and shall marry another, committeth adultery; and he 15 ‘that marrieth her that is put away committeth adultery.’ His disciples say unto him; ‘If the case of the man with 16 ‘his wife be thus, it is not good to marry.’ And he said 17 unto them; ‘All men cannot receive this word, but those 18 ‘to whom it is given. For there are some eunuchs who 19 ‘were born so from their mother’s womb; and there are 20 ‘some eunuchs who were made eunuchs by men; and 21 ‘there are some eunuchs who made themselves eunuchs 22 ‘for the sake of the kingdom of heaven. He that is able 23 ‘to receive it, let him receive it.’

Then some little children were brought to him, that he might lay his hands on them and pray; and the disciples 24 rebuked them. And Jesus said; ‘Suffer the little children, 25 ‘and forbid them not to come unto me; for unto such 26 ‘belongeth the kingdom of heaven.’ And after laying his 27 hands on them, he departed thence. And behold, one 28 came and said unto him; ‘Good teacher, what good shall 29 ‘I do that I may have everlasting life?’ And he said

unto him; 'Why askest thou me about what is good? 'There is One only that is good. And if thou wishest to 'enter into life, keep the commandments.' He saith unto him; 'Which?' And Jesus said; '*Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself.*' The young man saith unto him; 'All these have I kept from my youth; what lack I yet?' Jesus said unto him; 'If thou wishest to be perfect, go, 'sell what thou hast, and give to the poor, and thou wilt 'have treasure in heaven; and come and follow me.' And the young man, when he heard that saying, went away sorrowful; for he had great possessions. And Jesus said unto his disciples; 'Verily I say unto you, a rich 'man will not easily enter into the kingdom of heaven. 'And again I say unto you, it is easier for a camel to 'enter through the eye of a needle, than for a rich man to 'enter into the kingdom of God.' And when the disci-  
ples heard, they were greatly amazed, saying; 'Who 'then can be saved?' And Jesus looking at them, said unto them; 'With men this is impossible, but with God 'all things are possible.' Then Peter answered and said unto him; 'Behold, we have forsaken all things and have 'followed thee; what therefore shall we have?' And Jesus said unto them; 'Verily I say unto you, that ye 'who have followed me, in the regeneration when the Son 'of man shall sit on the throne of his glory, ye also will 'sit on twelve thrones, judging the twelve tribes of Israel. 'And every one that hath forsaken houses, or brethren, or 'sisters, or father, or mother, or wife, or children, or 'lands, for my name's sake, will receive an hundred fold, 'and will inherit eternal life. But many that are first 'will be last, and the last will be first. For the kingdom 'of heaven is like a householder who went out early in 'the morning to hire labourers for his vineyard. And 'after agreeing with the labourers for a Denarius [or eight 'pence] the day, he sent them into his vineyard. And he 'went out about the third hour, and saw others standing 'idle in the market place; and said unto them; Go ye

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‘also into the vineyard, and whatever is right I will give  
5 ‘you. And they went. Again he went out about the  
6 ‘sixth and ninth hour, and did the same. And about the  
‘eleventh hour he went out, and found others standing,  
‘and saith unto them; Why have ye stood here all  
7 ‘the day idle? They say unto him; Because no one hath  
‘hired us. He saith unto them; Go ye also into the  
8 ‘vineyard; and whatever is right, ye shall receive. And  
‘when evening was come, the lord of the vineyard saith to  
‘his steward; Call the labourers, and give them the hire,  
9 ‘beginning from the last unto the first. And when those  
‘of the eleventh hour came, they received each a Denarius.  
10 ‘And when the first came, they thought that they should  
‘have received more; and they also received each a De-  
11 ‘narius. And when they had received it, they murmured  
12 ‘against the householder, saying; These last have worked  
‘one hour, and thou hast made them equal to us who  
13 ‘have borne the burden and heat of the day. But he  
‘answered and said unto one of them; Friend, I do thee  
‘no wrong; didst not thou agree with me for a Denarius?  
14 ‘Take thine own, and go thy way; I wish to give unto  
15 ‘this last even as unto thee. Is it not lawful for me to  
‘do what I will with my own? Is thine eye evil, because  
16 ‘I am good? So the last will be first, and the first last;  
‘for many are called, but few chosen.’

17 And Jesus going up to Jerusalem, took the twelve dis-  
18 ciples apart on the way, and said unto them; ‘Behold,  
‘we are going up to Jerusalem, and the Son of man will  
‘be betrayed to the high priests and scribes, and they will  
19 ‘condemn him to death, and will deliver him to the Gen-  
‘tiles, to mock, and to scourge, and to crucify; and on  
‘the third day he will rise again.’

20 Then came to him the mother of Zebedee’s children,  
with her sons, worshipping and asking a certain thing of  
21 him. And he said unto her; ‘What dost thou wish?’  
She saith unto him; ‘Say that these my two sons may  
‘sit, one on thy right hand and one on thy left, in thy  
22 ‘kingdom.’ And Jesus answered and said; ‘Ye know  
‘not what ye ask. Are ye able to drink of the cup that  
‘I must drink?’ They say unto him; ‘We are able.’

And he saith unto them ; 'Ye will indeed drink of my 23  
 'cup ; but to sit on my right hand and on my left, is not 24  
 'mine to give, but it is for those for whom it is prepared 25  
 'by my Father.' And when the ten heard, they were 26  
 angry with the two brethren. But Jesus called them and 27  
 said ; 'Ye know that the chiefs of the Gentiles lord it 28  
 'over them, and the great exercise power over them : it 29  
 'will not be so among you ; but whoever should wish to 30  
 'be great among you, let him be your servant ; and who- 31  
 'ever should wish to be first among you, let him be your 32  
 'slave ; as the Son of man came not to be served, but to 33  
 'serve, and to give his life a ransom for many.' 34

And as they departed from Jericho, a great crowd 29  
 followed him. And behold, two blind men sitting by the 30  
 way side, when they heard that Jesus was passing by, 31  
 cried out, saying ; 'Have pity on us, O Lord, son of 32  
 'David.' And the crowd charged them that they should 33  
 hold their peace. But they cried the more, saying ; 'Have 34  
 'pity on us, O Lord, son of David.' And Jesus stood and  
 called to them, and said ; 'What do ye wish that I should  
 'do to you ?' They say unto him ; 'Lord, that our eyes  
 'should be opened.' So Jesus pitied them and touched  
 their eyes ; and straightway their eyes received sight, and  
 they followed him.

And when they drew near to Jerusalem, and came to 1  
 Bethphage, to the Mount of Olives, then Jesus sent two 2  
 disciples, saying unto them ; 'Go into the village before 3  
 'you, and straightway ye will find an ass tied, and a colt 4  
 'with her ; loose them and bring them to me. And if 5  
 'any one say ought unto you,' say ; The Lord hath need 6  
 'of them ; and straightway he will send them.' And all 7  
 this was done, that it might be fulfilled that was spoken 8  
 through the prophet, saying ; *Say ye to the daughter of*  
*Sion, Behold, thy king cometh unto thee, meek, and sitting*  
*upon an ass, and a colt the foal of an ass.* And the dis-  
 ciples went, and did as Jesus commanded them, and  
 brought the ass and the colt, and put their cloaks on  
 them ; and he sat on them. And the greater part of the  
 crowd spread their cloaks in the way ; and others cut down  
 branches from the trees, and strewed them in the way.

9 And the crowds that went before, and that followed, cried out, saying ;

‘Hosanna to the son of David ;  
‘Blessed is he that cometh in the name of the Lord ;  
‘Hosanna in the highest.’

10 And when he was come into Jerusalem, all the city was  
11 moved, saying ; ‘Who is this ?’ And the crowds said ;  
‘This is Jesus the prophet from Nazareth of Galilee.’  
12 And Jesus went into the temple of God, and cast out all  
the buyers and sellers in the temple, and overthrew the  
tables of the bankers, and the seats of those who sold  
13 doves, and saith unto them ; ‘It is written ; *My house*  
‘*shall be called a house of prayer* ; but ye have made it a  
14 ‘*den of thieves*.’ And the blind and the lame came to  
15 him in the temple, and he healed them. And when the  
high priests and scribes saw the wonders that he did, and  
the young men crying out in the temple, and saying ;  
16 ‘Hosanna to the son of David,’ they were angry, and said  
unto him ; ‘Hearest thou what these are saying ?’ And  
Jesus saith unto them : ‘Yea ; have ye never read ; *Out*  
‘*of the mouths of babes and sucklings thou hast prepared*  
17 ‘*praise* ?’ And he left them, and went out of the city  
into Bethany, and he lodged there.

18 And in the morning as he returned into the city he was  
19 hungry. And seeing a fig-tree on the way, he came to  
it, and found nothing on it, but leaves only, and he saith  
unto it ; ‘Let there be no fruit from thee henceforth for  
20 ever.’ And the fig-tree quickly withered away. And when  
the disciples saw it, they marvelled, saying ; ‘How quickly  
21 ‘the fig-tree withered away !’ And Jesus answered and said  
unto them ; ‘Verily I say unto you, if ye have faith and  
‘doubt not, ye will not only do *this* of the fig-tree, but  
‘also if ye say to this mountain ; Be thou taken up, and  
22 ‘cast into the sea ; it will be done. And all things what-  
‘ever ye shall ask in prayer, believing, ye will receive.’

23 And when he was come into the temple, the high  
priests and the elders of the people came unto him as he  
was teaching, and said ; ‘By what authority doest thou  
24 ‘these things ? and who gave thee this authority ?’ And

Jesus answered and said unto them : ' I also will ask you  
 ' one word, which if ye tell me, I also will tell you by  
 ' what authority I do these things. The baptism of John,  
 ' whence was it ? from heaven or from men ? ' And they  
 reasoned among themselves, saying ; ' If we say, From  
 ' heaven, he will say to us, Why then did ye not believe  
 ' him ? But if we say, From men, we fear the crowd ; for  
 ' all men hold John as a prophet.' And they answered  
 Jesus and said ; ' We do not know.' And he said unto  
 them ; ' Neither do I tell you by what authority I do  
 ' these things. But what think ye ? A man had two  
 ' sons ; and he came to the first, and said ; Son, go and  
 ' work to day in my vineyard. And he answered and  
 ' said ; I will not ; but afterwards he repented and went.  
 ' And he came to the other and said the same. And he  
 ' answered and said ; I will, lord ; and he went not.  
 ' Which of the two did the will of his father ? ' They  
 say to him ; ' The first.' Jesus saith unto them ; ' Verily  
 ' I say unto you, that the tax-gatherers and the harlots go  
 ' into the kingdom of God before you. For John came  
 ' unto you in the way of righteousness, and ye believed  
 ' him not, but the tax-gatherers and the harlots believed  
 ' him ; and ye, when he had seen, repented not afterwards,  
 ' so as to believe him. Hear another parable ; There was  
 ' a certain householder, that planted a vineyard, and put a  
 ' hedge round it, and digged a vine-vat in it, and built a  
 ' tower, and let it out to husbandmen, and left the country.  
 ' And when the time of the fruits drew near, he sent his  
 ' slaves to the husbandmen, to receive the fruits of it.  
 ' And the husbandmen took his slaves, and beat one, and  
 ' killed another, and stoned another. Again he sent other  
 ' slaves, more than the first, and they did the same to  
 ' them. And lastly, he sent his son unto them, saying ;  
 ' They will reverence my son. But when the husbandmen  
 ' saw the son, they said to themselves ; This is the heir ;  
 ' come, let us kill him, and seize his inheritance. And  
 ' they took him and cast him out of the vineyard, and  
 ' slew him. When therefore the lord of the vineyard  
 ' cometh, what will he do to those husbandmen ? ' They  
 ' say unto him ; ' He will miserably destroy those wicked

'men, and will let out the vineyard to other husbandmen,  
'who will render to him the fruits in their seasons.'

42 Jesus saith unto them; 'Did ye never read in the scrip-  
'tures; *A stone which the builders rejected, the same is*  
'*become the head of the corner; this was from the Lord,*  
43 '*and is wonderful in our eyes?* Therefore I say unto you,  
'that the kingdom of God will be taken from you, and  
44 'given to a nation bringing forth the fruits thereof. And  
'whoever shall fall on this stone, will be broken; but on  
'whomsoever it shall fall, it will bruise him into powder.'

45 And when the high priests and Pharisees heard his  
parables, they knew that he was speaking about them.

46 But when they sought to seize him, they feared the  
1 crowds; because they took him for a prophet. And  
Jesus answered and again spake unto them in parables,  
2 saying; 'The kingdom of heaven hath been likened to a  
3 'certain king who made a wedding for his son, and sent  
'forth his slaves to call them that were bidden to the  
4 'wedding; and they would not come. Again he sent  
'forth other slaves, saying; Tell them that are bidden;  
'Behold, I have prepared my dinner, my oxen and fat-  
'lings are killed, and all things are ready; come to the  
5 'wedding. But they made light of it, and went their  
6 'ways, one to his farm and one to his merchandize; and  
'the rest seized his slaves, and ill-treated them, and slew  
7 'them. But when the king heard, he was wroth, and  
'sent his soldiers, and destroyed those murderers, and  
8 'burnt up their city. Then saith he unto his slaves; The  
'marriage indeed is ready, but they that were bidden were  
9 'not worthy. Go ye therefore into the crossways, and as  
10 'many as ye find, bid to the wedding. So those slaves  
'went out into the highways, and gathered together all  
'as many as they found, both bad and good, and the  
11 'marriage was filled with guests. And when the king  
'came in to see the guests, he saw there a man who had  
12 'not on a wedding garment; and he saith unto him;  
'Friend, how camest thou in here, not having a wedding  
13 'garment? And he was speechless. Then said the king  
'to the servants; Bind his feet and hands, and take him  
'and cast him into the outer darkness; there will be the

‘weeping and the gnashing of teeth. For many are called, 14  
 ‘but few are chosen.’

Then went the Pharisees and took counsel how they 15  
 should entangle him in his talk. And they send unto 16  
 him their disciples with the Herodians, saying; ‘Teacher, 17  
 ‘we know that thou art to be trusted, and teachest the 18  
 ‘way of God in truth, neither carest thou for any one; 19  
 ‘for thou regardest not the person of men. Tell us there- 20  
 ‘fore, what thinkest thou? Is it lawful to pay Census 21  
 ‘[or Tribute] to Cæsar or not?’ But Jesus knowing 22  
 their wickedness, said; ‘Why tempt ye me, ye hypocrites? 23  
 ‘Show me the money of the Census.’ And they brought 24  
 to him a Denarius [a coin worth eight pence]. And he 25  
 saith unto them; ‘Whose is this image and inscription?’ 26  
 They say unto him; ‘Cæsar’s.’ Then saith he unto 27  
 them; ‘Render therefore unto Cæsar the things which 28  
 ‘are Cæsar’s, and to God the things which are God’s’. 29  
 And when they heard, they marvelled, and left him, and 30  
 went their way.

On the same day came to him the Sadducees, who say 31  
 there is no resurrection; and they questioned him, saying; 32  
 ‘Teacher, Moses said; If a man die, having no children, 33  
 ‘his brother shall marry his wife, and raise up issue unto 34  
 ‘his brother. Now there were with us seven brethren; 35  
 ‘and the first, when he had married, died; and having no 36  
 ‘issue, left his wife to his brother. In like wise the 37  
 ‘second also, and the third, unto the seventh. And at 38  
 ‘last the woman also died. Therefore in the resurrection, 39  
 ‘whose wife will she be of the seven? For they all had 40  
 ‘her.’ And Jesus answered, and said unto them; ‘Ye 41  
 ‘do err, not knowing the scriptures, nor the power of 42  
 ‘God. For in the resurrection they neither marry, nor 43  
 ‘are given in marriage, but are as angels of God in 44  
 ‘heaven. But about the resurrection of the dead, have 45  
 ‘ye not read what was spoken to you by God, saying; *I* 46  
 ‘*am the God of Abraham, and the God of Isaac, and the* 47  
 ‘*God of Jacob.* God is not the God of the dead, but of 48  
 ‘the living.’ And the crowds who heard were astonished 49  
 at his teaching.

And the Pharisees, when they heard that he had put 50

the Sadducees to silence, were gathered together for the  
 35 same purpose. And one of them, a teacher of the law,  
 36 tempting him, questioned, saying ; 'Teacher, which is the  
 37 'great command in the law?' And Jesus said to him ;  
 'Thou shalt love the Lord thy God with all thy heart,  
 38 'and with all thy soul, and with all thy mind ; this is the  
 39 'first and great command ; and the second is like unto it ;  
 40 'Thou shalt love thy neighbour as thyself. On these two  
 'commands hang all the law and the prophets.'

41 And while the Pharisees were gathered together, Jesus  
 42 questioned them, saying ; 'What think ye of the Christ ?  
 43 'whose son is he ?' They say unto him ; 'David's.' He  
 saith unto them ; 'How then doth David in spirit call  
 44 'him Lord, saying ; *The Lord said to my lord ; Sit thou*  
 'on my right hand till I make thine enemies a footstool for  
 45 'thy feet.

If therefore David calleth him Lord, how is  
 46 'he his son ?' And nobody was able to answer him a  
 word ; neither durst any one from that day question him  
 any more.

1 Then Jesus spake to the crowds and to his disciples,  
 2 saying ; 'The scribes and the Pharisees sit in the seat of  
 3 'Moses. All things therefore whatever they bid you ob-  
 'serve, observe and do ; but do not after their works ; for  
 4 'they say and do not. For they bind burdens heavy and  
 'grievous to be borne, and lay them on men's shoulders ;  
 'but they will not move them with a finger of their own.  
 5 'But all their works they do to be seen by men. They  
 'make broad their phylacteries, and enlarge the borders  
 6 'of their cloaks, and love the upper couch at feasts, and  
 7 'the chief seats in the synagogues, and greetings in the  
 'market places, and to be called by men Rabbi, Rabbi.  
 8 'But be not ye called Rabbi ; for One is your master, and  
 9 'all ye are brethren. And call no man your father upon  
 10 'earth ; for One is your father, who is in heaven. Neither  
 'be ye called masters ; for one is your master, even  
 11 'the Christ. But the greatest among you will be your  
 12 'servant. And whoever shall set himself up will be  
 'humbled, and whoever shall humble himself will be set  
 13 'up. And alas for you, scribes and Pharisees, ye hypo-  
 'crites ; for ye devour widow's houses, and for a pretence

' make long prayers ; therefore ye will receive a heavier judgment. Alas for you, scribes and Pharisees, ye hypocrites ; for ye shut the kingdom of heaven against men ; for ye neither go in yourselves, nor suffer those that are entering to go in. Alas for you, scribes and Pharisees, ye hypocrites ; for ye compass sea and land to make one proselyte ; and when he is made, ye make him twofold more a child of Gehenna than yourselves. Alas for you, ye blind guides, that say, Whoever shall swear by the temple, it is nothing ; but whoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind ; for which is greater, the gold, or the temple that sanctifieth the gold ? And, Whoever shall swear by the altar, it is nothing ; but whoever shall swear by the gift that is upon it, he is a debtor. Ye fools and blind ; for which is greater, the gift, or the altar that sanctifieth the gift ? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by Him that dwelleth therein. And he that shall swear by heaven, sweareth by God's throne, and by Him that sitteth thereon. Alas for you, scribes and Pharisees, ye hypocrites ; for ye pay tithe of mint and anise and cummin, and have left undone the weightier matters of the law, judgment, mercy, and faith ; these ye ought to have done, and not to have left the others undone. Ye blind guides, that strain at the gnat and swallow the camel. Alas for you, scribes and Pharisees, ye hypocrites ; for ye cleanse the outside of the cup and of the platter, but within they are full of rapine and injustice. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside of them may be clean also. Alas for you, scribes and Pharisees, ye hypocrites ; for ye are like unto whitened sepulchres, which indeed outwardly appear beautiful, but within are full of dead bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and of iniquity. Alas for you, scribes and Pharisees, ye hypocrites ; because ye build the sepulchres of the prophets and garnish the tombs of the righteous, and say, If we had been in the

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‘days of our fathers, we would not have been partakers  
31 ‘with them in the blood of the prophets. Thus ye bear  
‘witness against yourselves, that ye are sons of them that  
32 ‘killed the prophets. Fill ye up then the measure of  
33 ‘your fathers. Ye serpents, ye offspring of vipers, how  
34 ‘can ye escape the judgment of the Gehenna? Wherefore,  
‘behold, I send to you prophets, and wise men, and  
‘scribes; and some of them ye will kill and crucify; and  
‘some of them ye will scourge in your synagogues, and  
35 ‘persecute from city to city; that upon you may come all  
‘the righteous blood shed upon the earth, from the blood  
‘of Abel the righteous unto the blood of Zacharias son of  
‘Barachias, whom ye slew between the temple and the  
36 ‘altar. Verily I say unto you, all these things will come  
37 ‘upon this generation. O Jerusalem, Jerusalem, that  
‘kildest the prophets, and stonest them that are sent unto  
‘thee; how often would I have gathered together thy  
‘children, as a hen gathereth her chickens under her  
38 ‘wings; and ye would not! Behold, your house is left  
39 ‘unto you desolate. For I say unto you, ye will not  
‘see me henceforth, till ye shall say; Blessed is he that  
‘cometh in the name of the Lord.’

1 And Jesus being come out was going from the temple;  
2 and his disciples came to show him the buildings of the  
3 temple. And Jesus said unto them; ‘Do ye not see all  
‘these things? verily I say unto you, there will not be  
‘left here a stone upon a stone, that will not be thrown  
3 ‘down.’ And as he sat on the Mount of Olives, the  
disciples came unto him apart, saying; ‘Tell us, when  
‘will these things be? and what will be the sign of  
4 ‘thy coming, and of the end of the age?’ And Jesus  
answered and said unto them; ‘Take heed that no one  
5 ‘deceive you. For many will come in my name, saying;  
6 ‘I am the Christ; and will deceive many. And ye will  
‘hear of wars and rumours of wars; see that ye be not  
‘troubled; for all things must come to pass, but the end  
7 ‘is not yet. For nation will rise against nation, and  
‘kingdom against kingdom; and there will be famines,  
8 ‘and pestilences, and earthquakes, in divers places. And  
9 ‘all these are the beginning of sorrows. Then will they

'deliver you up to tribulation, and will kill you ; and ye  
 'will be hated by all the nations for my name's sake. 10  
 'And then will many be made to sin, and will betray one  
 'another, and will hate one another. And many false  
 'prophets will arise, and will deceive many. And because  
 'iniquity shall abound, the love of the many will grow  
 'cold. But he that endureth to the end, he will be saved. 11  
 'And these the good tidings of the kingdom will be  
 'preached in all the world for a witness unto all the  
 'nations ; and then will the end come. When ye there- 12  
 'fore shall see *the abomination of desolation*, spoken of  
 'through Daniel the prophet, *standing in the holy place*,  
 (whoso readeth let him understand;) 'then let them that 13  
 'be in Judea flee to the mountains ; let not **him** that is  
 'on the housetop come down to take the things out of his  
 'house ; neither let him that is in the field return back to  
 'take up his clothes. And alas for them that are with  
 'child, and for them that give suck in those days ! But 14  
 'pray ye that your flight be not in the winter, neither on  
 'a sabbath ; for then there will be a great tribulation, 15  
 'such as has not been from the beginning of the world  
 'till now, no, nor shall be. And unless those days be  
 'shortened, no flesh would be saved ; but for the sake of 16  
 'the chosen those days will be shortened. Then if any  
 'one shall say unto you ; Lo, here is the Christ ; or, here ; 17  
 'believe it not. For false Christs and false prophets will  
 'arise, and will show great signs and wonders, so as to  
 'deceive, if possible, even the chosen. Behold, I have 18  
 'foretold it to you. If therefore they say unto you ; 19  
 'Behold, he is in the desert ; go not forth ; Behold, he is  
 'in the chambers ; believe it not. For as the lightning 20  
 'cometh out of the east and shineth to the west, so also  
 'will the coming of the Son of man be. For wherever 21  
 'the carcase is, there will the eagles be gathered together. 22  
 'And immediately after the tribulation of those days the  
 'sun will be darkened, and the moon will not give her 23  
 'light, and the stars will fall from heaven, and the strength  
 'of the heavens will be shaken. And then will appear 24  
 'the sign of the Son of man in the heavens ; and then will  
 'all the tribes of the earth mourn, and they will see the 25

‘ Son of man coming on the clouds of heaven, with power  
31 ‘ and great glory. And he will send his angels with a  
‘ great sound of a trumpet ; and they will gather together  
‘ his chosen ones from the four winds, from one end of  
32 ‘ heaven to the other. Now learn the parable from the  
‘ fig-tree. When its branch is now tender, and the leaves  
33 ‘ shoot forth, ye know that summer is nigh ; so also,  
‘ when ye shall see all these things, ye know that it is  
34 ‘ close at the doors. Verily I say unto you, this gene-  
‘ ration will not pass away, till all these things come to  
35 ‘ pass. Heaven and earth will pass away, but my words  
36 ‘ will not pass away. But of that day and hour no one  
‘ knoweth, not the angels of heaven, but the Father alone.  
37 ‘ But as the days of Noah were, so also will the coming  
38 ‘ of the Son of man be. For as in the days that were  
‘ before the flood, they were eating and drinking, marry-  
‘ ing and giving in marriage, until the day that Noah  
39 ‘ entered into the ark, and knew not until the flood came,  
‘ and took them all off ; so also will the coming of the  
40 ‘ Son of man be. Then will two men be in the field ; the  
41 ‘ one will be taken and the other left. Two women  
‘ grinding at the mill ; one will be taken and one left.  
42 ‘ Watch therefore ; for ye know not in what hour your  
43 ‘ Lord cometh. But ye know this, that if the master of  
‘ the house had known in what watch the thief would  
‘ come, he would have watched, and would not have  
44 ‘ suffered his house to be broken open. Therefore be ye  
‘ also ready ; for in such an hour as ye think not, the Son  
45 ‘ of man cometh. Who then is the faithful and wise  
‘ slave, whom his lord hath set over his household, to  
46 ‘ give them food in due season ? Blessed is that slave,  
‘ whom his lord when he cometh shall find so doing ;  
47 ‘ verily I say unto you, that he will set him over all his  
48 ‘ goods. But if that wicked slave shall say in his heart ;  
49 ‘ My lord delayeth his coming ; and shall begin to smite  
‘ his fellow-slaves, and shall eat and drink with the  
50 ‘ drunken ; the lord of that slave will come in a day  
‘ when he thinketh not, and in an hour when he knoweth  
51 ‘ not, and will cut him off, and appoint him his portion  
‘ with the hypocrites ; there will be the weeping and the

‘gnashing of teeth. Then will the kingdom of heaven 1  
‘be likened unto ten virgins, who took their lamps, and 2  
‘went forth to meet the bridegroom. And five of them 3  
‘were wise, and five foolish. They that were foolish took 4  
‘their lamps, and took no oil with them; but the wise 5  
‘took oil in their vessels with their lamps. And while 6  
‘the bridegroom tarried, they all slumbered and slept. 7  
‘And at midnight there arose a cry; Behold, the bride- 8  
‘groom cometh, go ye out to meet him. Then all those 9  
‘virgins arose, and trimmed their lamps. And the foolish 10  
‘said to the wise; Give us of your oil, for our lamps are 11  
‘going out. And the wise answered, saying; Lest there 12  
‘be not enough for us and for you, go ye rather to them 13  
‘that sell, and buy for yourselves. And while they were 14  
‘gone to buy, the bridegroom came; and they that were 15  
‘ready went in with him to the marriage; and the door 16  
‘was shut. Afterwards came also the other virgins, say- 17  
‘ing; Lord, lord, open to us. But he answered and 18  
‘said; Verily I say unto you, I know you not. Watch 19  
‘therefore for ye know not the day nor the hour. For as 20  
‘a man leaving the country, called his own slaves, and 21  
‘delivered unto them his goods; and unto one he gave 22  
‘five talents [or one thousand pounds], and to another  
‘two, and to another one, to each according to his several  
‘ability; and straightway he left the country. Then he  
‘that had received the five talents, went and traded with  
‘them, and made five other talents. And in like wise, he  
‘that had the two, he also gained other two. But he  
‘that had received the one, went and digged in the earth,  
‘and hid his lord’s money. After a long time the lord of  
‘those slaves cometh, and taketh an account with them.  
‘And he that had received the five talents came and  
‘brought five other talents, saying; Lord, thou de-  
‘liveredst unto me five talents; behold, I have gained  
‘five other talents beside them. His lord said unto  
‘him; Well done, good and faithful slave; thou hast been  
‘faithful over a few things, I will set thee over many;  
‘enter thou into the joy of thy lord. He also that had  
‘received the two talents came and said; Lord, thou de-  
‘liveredst unto me two talents; behold, I have gained

23 'two other talents beside them. His lord said unto him;  
24 'Well done, good and faithful slave; thou hast been  
25 'faithful over a few things, I will set thee over many;  
26 'enter thou into the joy of thy lord. Then he that had  
27 'received the one talent came and said; Lord, I knew  
28 'thee, that thou art an hard man, reaping where thou  
29 'hast not sown, and gathering where thou hast not  
30 'strewed; and I was afraid, and I went and hid thy  
31 'talent in the earth; behold, thou hast thine own. And  
32 'his lord answered and said unto him; Wicked and sloth-  
33 'ful slave, thou knewest that I reap where I have not  
34 'sowed, and gather where I have not strewed; thou  
35 'oughtest therefore to have put my money to the bankers,  
36 'and at my coming I should have received my own with  
37 'usury. Take therefore the talent from him, and give it to  
38 'him that hath the ten talents. For unto every one that  
39 'hath shall be given, and he shall have abundance; but from  
40 'him that hath not shall be taken away even that which  
41 'he hath. And cast ye the unprofitable slave into the  
42 'outer darkness; there shall be the weeping and the  
43 'gnashing of teeth. And when the Son of man shall  
44 'come in his glory, and all the angels with him, then will  
45 'he sit upon the throne of his glory; and before him will  
46 'be gathered all the nations; and he will separate them  
47 'one from another, as the shepherd separateth the sheep  
48 'from the goats; and he will place the sheep on his right  
49 'hand, and the goats on his left. Then will the king say  
50 'to those on his right hand; Come ye blessed of my  
51 'Father, inherit the kingdom prepared for you from the  
52 'foundation of the world; for I was hungry, and ye gave  
53 'me meat; I was thirsty, and ye gave me drink; I was  
54 'a stranger, and ye took me in; naked, and ye clothed  
55 'me; I was sick, and ye visited me; I was in prison,  
56 'and ye came unto me. Then will the righteous answer  
57 'him, saying; Lord, when did we see thee an hungred,  
58 'and fed thee? or thirsty, and gave thee drink? And  
59 'when did we see thee a stranger, and took thee in? or  
60 'naked, and clothed thee? And when did we see thee  
61 'sick, or in prison, and came unto thee? And the king  
62 'will answer and say to them; Verily I say unto you,

'inasmuch as ye did it unto one of these the least of my  
 'brethren, ye did it unto me. Then will he say also unto 41  
 'those on the left hand ; Depart from me, ye cursed, into  
 'the everlasting fire, prepared for the devil and his angels ;  
 'for I was hungry, and ye gave me no meat ; I was thirsty, 42  
 'and ye gave me no drink ; I was a stranger, and ye took 43  
 'me not in ; naked, and ye clothed me not ; sick, and in  
 'prison, and ye visited me not. Then will they also 44  
 'answer, saying ; Lord, when saw we thee hungry, or  
 'athirst, or a stranger, or naked, or sick, or in prison,  
 'and did not minister unto thee ? Then will he answer 45  
 'them, saying ; Verily I say unto you, inasmuch as ye did  
 'it not to one of the least of these, ye did it not to me. 46  
 'And these shall go away into everlasting punishment,  
 'and the righteous into everlasting life.'

And it came to pass, when Jesus had finished all these  
 sayings, he said unto his disciples ; 'Ye know that after  
 'two days is the Passover, and the Son of man is betrayed  
 'to be crucified.'

Then assembled together the high priests, and the  
 scribes, and the elders of the people, into the palace of  
 the high priest, who was called Caiaphas, and consulted  
 that they might take Jesus by craft, and kill him. But  
 they said ; 'Not during the feast, lest there be an uproar  
 'among the people.' Now when Jesus was in Bethany,  
 in the house of Simon the leper, there came unto him a  
 woman having an alabaster box of very precious oint-  
 ment, and she poured on his head as he lay at meat.  
 But when his disciples saw it they were angry, saying ;  
 'Wherefore is this waste ? For this might have been  
 'sold for much, and given to the poor.' But when Jesus  
 understood it, he said unto them ; 'Why trouble ye the  
 'woman ? for she hath wrought a good work upon me.  
 'For ye have the poor always with you, but me ye have  
 'not always. For in pouring this ointment on my body,  
 'she did it for my burial. Verily I say unto you, wherever  
 'these good tidings are preached in the whole world, what  
 'she hath done will also be spoken of as a memorial of  
 'her.' Then one of the twelve, called Judas Iscariot,  
 went to the high priests, and said ; 'What will ye give

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16     ‘me, and I will deliver him up to you?’ And they  
16     counted unto him thirty pieces of silver. And from that  
time he sought a fit season to betray him.

17     Now on the first day of the Unleavened Bread the dis-  
ciples came to Jesus, saying unto him; ‘Where wilt thou  
18     ‘that we make ready for thee to eat the Passover?’  
18     And he said; ‘Go into the city to such a man, and say  
‘unto him, The teacher saith; My time is at hand; I  
‘will keep the Passover at thy house with my disciples.’

19     And the disciples did as Jesus ordered them, and made  
20     ready the Passover. Now when it was evening he lay  
21     down to meat with the twelve. And as they were eating,  
22     he said; ‘Verily I say unto you, that one of you will  
23     ‘betray me.’ And they were very sorry, and began each  
24     of them to say unto him; ‘Lord, is it I?’ And he  
25     answered and said; ‘He that dipped his hand with me  
26     ‘in the dish, he will betray me. The Son of man indeed  
27     ‘goeth away as it is written of him, but alas for that man  
28     ‘by whom the Son of man is betrayed! It had been  
29     ‘good for that man if he had not been born.’ Then  
30     Judas, who betrayed him, answered and said; ‘Rabbi,  
31     ‘is it I?’ He saith unto him; ‘Thou hast said.’ And  
32     as they were eating, Jesus took the bread, and gave  
33     praise, and brake it, and gave it to the disciples, and said;  
34     ‘Take, eat; this is my body.’ And he took the cup,  
35     and gave thanks, and gave it to them, saying; ‘Drink all  
36     ‘of you out of it; for this is my blood, that of the new  
37     ‘covenant, which is shed for many for forgiveness of sins.  
38     ‘But I say unto you, I shall not drink henceforth of this  
39     ‘fruit of the vine, until that day when I drink it new with  
‘you in my Father’s kingdom.’

40     And when they had sung, they went out on to the  
41     Mount of Olives. Then saith Jesus unto them; ‘Ye will  
42     ‘all stumble because of me this night; for it is written;  
43     ‘I will smite the shepherd, and the sheep of the flock shall  
44     ‘be scattered. But after I am risen, I will go before you  
45     ‘into Galilee.’ And Peter answered and said unto him;  
46     ‘If all shall stumble because of thee, yet will I never  
47     ‘stumble.’ Jesus said unto him; ‘Verily I say unto  
‘thee, that this night, before the cock crow, thou wilt

'deny me thrice.' Peter saith unto him; 'Though I must 35  
 'die with thee, I will not deny thee.' And in like wise  
 said all the disciples.

Then cometh Jesus with them into a place called 36  
 Gethsemane, and saith unto the disciples; 'Sit ye here, 37  
 'while I go and pray yonder.' And he took with him 38  
 Peter and the two sons of Zebedee, and began to be 39  
 sorrowful, and very heavy. Then saith he unto them; 40  
 'My soul is very sorrowful, even unto death; tarry ye 41  
 'here and watch with me.' And he went a little further, 42  
 and fell on his face, and prayed, saying; 'My Father, if 43  
 'it be possible, let this cup pass from me; nevertheless, 44  
 'not as I will, but as thou wilt.' And he cometh unto 45  
 the disciples, and findeth them asleep, and saith unto 46  
 Peter; 'What, had ye not strength to watch with me one 47  
 'hour? Watch and pray, that ye enter not into tempta- 48  
 'tion. The spirit indeed is willing, but the flesh is weak.' 49  
 Again, he went away a second time, and prayed, saying; 50  
 'My Father, if this cup cannot pass away from me, unless 51  
 'I drink it, may thy will be done.' And he came and 52  
 found them asleep again, for their eyes were heavy. And 53  
 he left them, and went away again, and prayed a third 54  
 time, saying the same words. Then cometh he to his 55  
 disciples, and saith unto them; 'Do ye sleep on now, 56  
 'and take your rest? Behold the hour is at hand, and 57  
 'the Son of man is betrayed into the hands of sinners. 58  
 'Arise, let us be going; behold, he that betrayeth me is 59  
 'at hand.'

And while he was speaking, lo, Judas, one of the 60  
 twelve, came, and with him a great crowd with swords 61  
 and staves, from the high priests and elders of the people. 62  
 And he that betrayed him gave them a sign, saying; 63  
 'Whomsoever I shall kiss, the same is he; seize him.' And 64  
 forthwith he came to Jesus, and said; 'Hail, Rabbi,' and 65  
 kissed him. And Jesus said unto him; 'Friend, why 66  
 'art thou come?' Then they came and laid hands on 67  
 Jesus and seized him. And behold, one of those that 68  
 were with Jesus stretched out his hand, and drew his 69  
 sword, and struck the high priest's slave, and smote off 70  
 his ear. Then saith Jesus unto him; 'Put back thy 71

53     'sword into its place; for all that take the sword will  
53     perish by the sword. Or thinkest thou that I cannot  
54     now pray to my Father, and he will give me more than  
54     twelve legions of angels? How then would the scrip-  
55     tures be fulfilled, that thus it must be?' In that hour  
Jesus said to the crowds; 'Are ye come out as against a  
56     thief with swords and staves to take me? I sat daily  
56     with you teaching in the temple, and ye seized me not.  
56     And all this hath been done that the writings of the  
56     prophets might be fulfilled.' Then all the disciples left  
him and fled.

57     And they that seized Jesus led him away to Caiaphas  
58     the high priest, where the scribes and elders were  
58     assembled. And Peter followed him afar off, to the  
59     high priest's hall, and went in, and sat with the servants  
59     to see the end. And the high priests and elders, and  
60     the whole high council, sought false witness against Jesus,  
60     that they might put him to death; and found none,  
61     though many false witnesses came. But at last came  
61     two false witnesses, and said; 'This man said, I am able  
62     to destroy the temple of God, and to build it in three  
62     days.' And the high priest arose, and said unto him;  
63     Answerest thou nothing? what do these men witness  
63     against thee?' And Jesus held his peace. And the  
64     high priest answered, and said unto him; 'I adjure thee  
64     by the living God, that thou tell us whether thou be the  
65     Christ, the Son of God.' Jesus saith unto him; 'Thou  
65     hast said; moreover I say unto you, hereafter ye will see  
66     the Son of man sitting on the right hand of power, and  
66     coming on the clouds of heaven.' Then the high priest  
rent his clothes, saying; 'He hath spoken blasphemy;  
67     what further need have we of witnesses? behold, now  
67     ye have heard his blasphemy. What think ye?' And  
68     they answered and said; 'He is deserving of death.' Then  
68     they spit in his face, and buffeted him; and others struck  
68     him, saying; 'Prophecy unto us, thou Christ, who is he  
68     that smote thee?'

69     And Peter was sitting without in the hall; and a damsel  
70     came to him, saying; 'Thou also wast with Jesus the  
70     Galilean.' And he denied before them all, saying; 'I

‘know not what thou sayest.’ And when he went out into the porch, another dams<sup>1</sup>el saw him, and saith unto those that were there; ‘This man also was with Jesus the ‘Nazare<sup>2</sup>ite.’ And again he denied with an oath; ‘I do ‘not know the man.’ And after a while those who stood by came up, and said unto Peter; ‘Surely thou also art ‘one of them; for thy speech maketh thee known.’ Then he began to curse and swear; ‘I do not know the man.’ And straightway a cock crew. And Peter remembered the word of Jesus, who said unto him, Before the cock crow, thou wilt deny me thrice. And he went out, and wept bitterly.

And when it was morning all the high priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him up to Pontius Pilate the governor. Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the high priests and elders, saying; ‘I have sinned in betraying innocent ‘blood.’ And they said; ‘What is that to us? see thou ‘to that.’ And he cast down the pieces of silver in the temple, and departed; and went and hanged himself. And the high priests took the pieces of silver, and said; ‘It is not lawful to put them into the Corbanan [or sacred ‘treasury], because it is the price of blood.’ And they took counsel, and bought with them the potter’s field, as a burial place for strangers. Wherefore that field hath been called the Field of Blood, unto this day. Then was fulfilled what was spoken through Jeremiah the prophet, saying; *And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel valued, and gave them for the potter’s field, as the Lord commanded me.*

And Jesus stood before the governor; and the governor questioned him saying; ‘Art thou the king of the Jews?’ And Jesus said unto him; ‘Thou sayest.’ And when he was accused by the high priests and elders, he answered nothing. Then Pilate saith unto him; ‘Hearest thou ‘not what things they witness against thee?’ And he

answered him not to any thing that was said ; so that the  
15 governor marvelled greatly. And during the feast the  
governor was wont to release to the crowd one prisoner,  
16 whom they would. And they had then a well known  
17 prisoner, called Barabbas. Therefore when they were  
gathered together, Pilate said unto them ; ' Which will ye  
' that I release unto you ? Barabbas, or Jesus who is  
18 ' called Christ ? ' For he knew that they had delivered  
19 him up through envy. And as he was sitting on the  
judgment seat, his wife sent unto him, saying ; ' Have  
' nothing to do with that just man ; for I have suffered  
20 ' many things this day in a dream because of him.' But  
the high priests and elders persuaded the crowds that  
21 they should ask for Barabbas, and destroy Jesus. And  
the governor answered and said unto them ; ' Which of the  
' two will ye that I release unto you ? ' And they said ;  
22 ' Barabbas.' Pilate saith unto them ; ' What then shall I  
' do with Jesus who is called Christ ? ' They all say unto  
23 him ; ' Let him be crucified.' And the governor said ;  
' Why, what evil hath he done ? ' And they cried out the  
24 more, saying ; ' Let him be crucified.' And Pilate seeing  
that he did no good, but that rather a tumult was made,  
took water, and washed his hands before the crowd,  
saying ; ' I am innocent of the blood of this just man ;  
25 ' see ye to it.' And all the people answered and said ;  
26 ' His blood be on us, and on our children.' Then he  
released Barabbas unto them ; and when he had scourged  
27 Jesus, he delivered him up to be crucified. Then the  
soldiers of the governor took Jesus into the Praetorium,  
[or judgment hall], and gathered round him the whole  
28 troop. And they stripped him, and put on him a scarlet  
29 soldier's-cloak. And when they had platted a crown of  
thorns, they put it on his head, and a reed in his right  
hand ; and kneeling before him they mocked him, saying ;  
30 ' Hail, king of the Jews ! ' And they spit upon him,  
31 and took the reed, and smote his head. And when they  
had mocked him, they took the soldier's-cloak off him,  
and put his own clothes on him, and led him away to  
crucify him.

32 And as they came out, they found a man of Cyrene,

Simon by name; him they forced to bear his cross. And when they were come to a place called Golgotha, that is to say, a Place of a Skull, they gave him vinegar to drink mingled with gall; and when he had tasted it he would not drink. And they crucified him, and parted his garments, casting lots. And sitting down they watched him there. And they set over his head his accusation, written; THIS IS JESUS THE KING OF THE JEWS. Then there were two robbers crucified with him, one on the right hand, and one on the left. And they that passed by reviled him, wagging their heads, and saying; 'Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be a son of God, come down from the cross.' And in like wise the high priests mocking, with the scribes and elders, said; 'He saved others, cannot he save himself? If he be king of Israel, let him now come down from the cross, and we will believe on him. *He trusted in God; let Him deliver him now, if he wish for him;* for he said, I am a son of God.' The robbers also, who were crucified with him, reproached him with the same. And from the sixth hour there was darkness over all the land till the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying; 'Eli, Eli, lama sabachthani?' that is, *My God, my God, why hast thou forsaken me?* And some of them that stood there, when they heard, said; 'This man calleth for Elijah.' And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the rest said; 'Let him be; let us see whether Elijah will come and save him.' And Jesus, when he had again cried with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from top to bottom, and the earth quaked, and the rocks were rent, and the tombs were opened, and many bodies of the saints that were at rest arose, and came out of the tombs, and, after his resurrection, went into the holy city, and appeared to many. And when the centurion, and they that were with him watching Jesus, saw the earthquake, and the things that were done, they feared greatly, saying; 'Truly this

55 'man was a son of God.' And many women were there looking from afar, who had followed Jesus from Galilee, 56 ministering unto him ; among whom was Mary the Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When it was evening there came a rich man from Arimathea, named Joseph, who also himself was Jesus's disciple. He went to Pilate, and begged the body of Jesus. Then Pilate ordered the body to be delivered to him. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock ; and he rolled a great stone to the door of the tomb, and departed. And Mary the Magdalene was there, and the other Mary, sitting over against the tomb.

58 And on the morrow, which is after the Preparation, the high priests and Pharisees came together to Pilate, 59 saying ; 'Lord, we remember that that deceiver said while 'he was alive, After three days I am to be raised again. 60 Command therefore that the tomb be made sure until 'the third day, lest his disciples come and steal him away, 'and say unto the people, He hath been raised from the 'dead ; so the last deceit will be worse than the first.' 61 Pilate said unto them ; 'Take a guard ; go, make it sure, 62 'as ye know how.' So they went, and made the tomb sure by sealing the stone, and by the guard.

1 At the end of the sabbath, as it was dawning to the first day of the week, came Mary the Magdalene and the 2 other Mary to see the tomb. And behold, there was a great earthquake ; for an angel of the Lord descended from heaven, and came, and rolled back the stone from 3 the door, and sat upon it. His countenance was like 4 lightning, and his raiment white as snow ; and for fear of 5 him the keepers shook, and became as dead men. And the angel answered and said unto the women ; 'Fear not ; 6 'for I know that ye seek Jesus, who was crucified. He 'is not here ; for he hath been raised, as he said. Come, 7 'see the place where the Lord lay. And go quickly, and 'tell his disciples that he hath been raised from the dead ; 'and behold, he goeth before you to Galilee ; there ye will

‘see him ; lo, I have told you.’ And coming out quickly from the tomb with fear and great joy, they ran to tell his disciples. And as they were going to tell his disciples, behold, Jesus met them, saying ; ‘Hail.’ And they came and held his feet, and worshipped him. Then Jesus saith unto them ; ‘Be not afraid ; go, tell my brethren to ‘go to Galilee, and there they will see me.’

And as they were going, behold, some of the guard came into the city, and told to the high priests all that had happened. And when they were assembled with the elders, and had taken counsel, they gave a good many pieces of silver unto the soldiers, saying ; ‘Say ye, His ‘disciples came by night, and stole him away while we ‘slept. And if this be heard by the governor, we will ‘persuade him, and keep you unhurt.’ So they took the pieces of silver, and did as they were taught ; and this saying is reported among the Jews until this day.

And the eleven disciples went to Galilee, to the mountain where Jesus had ordered them. And when they saw him they worshipped him ; but some doubted. And Jesus came and spake to them, saying ; ‘All authority is given ‘unto me in heaven and upon earth. Go ye, and make ‘disciples of all the nations, baptizing them into the name ‘of the Father, and of the Son, and of the holy spirit ; ‘teaching them to keep all things which I have com-‘manded you ; and lo, I am with you always until the end ‘of the age.’

THE GOOD TIDINGS ACCORDING TO

M A R K.

THE beginning of the good tidings of Jesus Christ, the son of God ; as it is written in Isaiah, the prophet ; *Behold, I send my messenger before thy face, who will prepare thy way ;—A voice of one crying in the desert ; Prepare ye the way of the Lord, make his paths straight.*

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4 John was baptizing in the desert, and preaching a baptism  
5 of repentance for the forgiveness of sins. And there went  
out unto him all the land of Judea, and all the people of  
Jerusalem, and they were baptized by him in the river  
6 Jordan, confessing their sins. And John was clothed  
with camel's hair, and with a leathern girdle about his  
7 loins ; and he ate locusts and wild honey. And he  
preached, saying ; 'There cometh one mightier than I  
8 'after me, for whom I am not worthy to stoop down and  
9 'unloose the latchet of his shoes. I indeed have baptized  
you in water ; but he will baptize you in holy spirit.'

10 And it came to pass in those days, that Jesus came  
from Nazareth of Galilee, and was baptized by John in the  
11 Jordan. And straightway coming up out of the water, he  
saw the heavens opened, and the spirit like a dove descend-  
12 ing on him. And there came a voice from heaven, saying ;  
13 'Thou art my beloved son, in whom I am well pleased.'  
14 And straightway the spirit sendeth him forth into the  
desert. And he was in the desert forty days, tempted by  
Satan, and was with the wild beasts ; and the angels  
ministered unto him.

15 And after John was delivered up, Jesus came into Galilee,  
preaching the good tidings of the kingdom of God, and  
16 saying ; 'The time is fulfilled, and the kingdom of God  
17 'is at hand ; repent ye, and believe the good tidings.' And  
as he was walking by the lake of Galilee, he saw Simon and  
Andrew his brother casting a net into the lake ; for they  
18 were fishers. And Jesus said unto them ; 'Come ye after  
19 'me, and I will make you to become fishers of men.' And  
straightway they left their nets and followed him. And  
when he had gone a little further thence, he saw James the  
son of Zebedee, and John his brother, who also were in  
20 the boat mending the nets. And straightway he called  
them ; and they left their father Zebedee in the boat with  
the hired servants, and went after him.

21 And they go into Capernaum. And straightway on the  
22 sabbath he entered into the synagogue, and taught. And  
they were astonished at his teaching ; for he taught them  
23 as one having authority, and not as the scribes. And  
there was in their synagogue a man with an unclean spirit,

and he cried out, saying ; 'Let us alone ; what have we  
 'to do with thee, Jesus of Nazareth ? art thou come to  
 'destroy us ? I know thee who thou art ; the holy one of  
 'God.' And Jesus rebuked it, saying ; 'Hold thy peace,  
 'and come out of him.' And when the unclean spirit  
 had torn him, and cried with a loud voice, it came out of  
 him. And they were all amazed, insomuch that they  
 questioned among themselves, saying ; 'What thing is  
 'this ? what new teaching is this, that with authority he  
 'commandeth even the unclean spirits, and they obey  
 'him?' And straightway his fame spread through the  
 whole neighbourhood of Galilee.

And forthwith, when they came out of the synagogue,  
 they went into the house of Simon and Andrew, with  
 James and John. And Simon's wife's mother lay sick of  
 a fever ; and anon they tell him of her. And he came  
 and took her by the hand, and lifted her up ; and straight-  
 way the fever left her, and she ministered unto them.  
 And in the evening, when the sun set, they brought unto  
 him all them that were diseased, and the demoniacs. And  
 the whole city was gathered round the door. And he healed  
 many that were sick of divers diseases, and cast out many  
 demons ; and suffered not the demons to speak, because  
 they knew him. And in the morning, rising up very  
 early, he went out and departed into a desert place, and  
 there prayed. And Simon and they that were with him  
 followed him. And when they found him they say unto  
 him ; 'All men seek for thee.' And he saith unto them ;  
 'Let us go into the next towns, that I may preach there  
 'also ; for therefore came I forth.' And he continued  
 preaching in their synagogues throughout all Galilee, and  
 casting out the demons.

And there cometh a leper to him, beseeching him, and  
 kneeling to him, and saying unto him ; 'If thou wilt,  
 'thou canst make me clean.' And Jesus, being moved  
 with pity, put forth his hand, and touched him, and saith  
 unto him ; 'I will, be thou clean.' And as he spoke, the  
 leprosy immediately left him, and he was cleansed. And  
 he forthwith sent him away, charging him ; and saith  
 unto him ; 'See thou say nothing to anybody ; but go,

45 'shew thyself to the priest, and offer for thy cleansing  
'those things which Moses commanded, for a testimony  
'to them.' But he went out, and began to publish it  
much, and to blaze abroad the matter ; insomuch that he  
could no more enter a city openly, but was without in  
desert places ; and they came to him from every quarter.

1 And again he entered into Capernaum after some days ;  
2 and it was noised that he was gone into a house. And  
straightway many were gathered together, so that there was  
3 no room for them, not even at the door ; and he preached  
4 the word unto them. And there come unto him men  
5 bringing one sick of the palsy, borne along by four. And  
when they could not come near him for the crowd, they  
uncovered the roof where he was ; and when they had  
broken through, they let down the bed whereon the  
palsied man lay. And Jesus seeing their faith, saith to  
the palsied man ; 'Son, thy sins are forgiven.' But there  
were some of the scribes sitting there, and reasoning in  
their hearts ; 'Why doth this man thus speak blas-  
phemies ? Who can forgive sins but God only ?' And  
straightway Jesus, knowing in his spirit that they were  
thus reasoning among themselves, said unto them ; 'Why  
9 reason ye these things in your hearts ? Which is easier ;  
'to say to the palsied man, Thy sins are forgiven ; or to  
10 say, Arise, take up thy bed, and walk ? But that ye  
may know that the Son of man hath power on earth to  
11 forgive sins,' he saith to the palsied man ; 'I say unto  
thee, arise, take up thy bed, and go thy way into thine  
12 house.' And immediately he arose, took up the bed,  
and went forth before them all ; so that they were all  
amazed, and glorified God, saying ; 'We never thus saw it.'

13 And he went forth again by the side of the lake ; and  
14 all the crowd came unto him, and he taught them. And  
as he passed by, he saw Levi, the son of Alphæus, sitting  
at the tax-office, and said unto him ; 'Follow me.' And  
15 he arose and followed him. And it came to pass that as  
he lay at meat in his house, many tax-gatherers and sin-  
ners lay with Jesus and his disciples ; for there were  
16 many, and they followed him. And when the scribes and  
Pharisees saw him eating with the tax-gatherers and

sinners, they said unto his disciples; 'How is it that he eateth and drinketh with the tax-gatherers and sinners?' And when Jesus heard, he saith unto them; 'They that are whole need not a physician, but they that are sick; I came not to call the righteous, but sinners.'

And the disciples of John, and the Pharisees, were fasting; and they come and say unto him, 'Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?' And Jesus said unto them; 'Can the children of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But days will come, when the bridegroom will be taken away from them, and then will they fast in that day. No one seweth a patch of new cloth on an old cloak; else the new taketh its wholeness from the old, and the rent becometh worse. And no one putteth new wine into old skins; else the new wine bursteth the skins, and the wine is spilled, and the skins are marred; but new wine should be put into new skins.'

And it came to pass that he went through the corn fields on the sabbath; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him; 'Behold, why do they on the sabbath that which is not lawful?' And he said unto them; 'Have ye never read what David did, when he had need, and was an hungred, he and they that were with him? how he went into the house of God in the days of Abiathar the high priest, and ate the shew bread, which is not lawful to eat but for the priests; and gave also to those that were with him?' And he said unto them; 'The sabbath was made for man, not man for the sabbath; therefore the Son of man is lord also of the sabbath.'

And he entered again into the synagogue; and there was a man there who had his hand withered. And they watched him, whether he would heal him on the sabbath; that they might accuse him. And he saith unto the man that had his hand withered; 'Stand forth in the middle.' And he saith unto them; 'Is it lawful on the sabbath to do good, or to do evil? to save life, or to kill?' But they

6 held their peace. And after looking round on them with anger, grieving for the hardness of their hearts, he saith unto the man ; ' Stretch out thine hand.' And he stretched it out ; and his hand was restored. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 And Jesus withdrew himself with his disciples to the lake ; and a great multitude from Galilee followed him, 8 and from Judea, and from Jerusalem, and from Idumæa, and from beyond the Jordan ; and they about Tyre and Sidon, a great multitude, hearing what things he did, came 9 unto him. And he spake to his disciples, that a small boat should wait on him because of the crowd, lest they 10 should throng him. For he had healed many ; so that as many as had plagues pressed upon him to touch him. 11 And the unclean spirits, when they saw him, fell before 12 him, and cried, saying ; ' Thou art the son of God.' And he straightly charged them that they should not make him known.

13 And he goeth up the mountain, and calleth those whom 14 he would ; and they went out unto him. And he chose twelve, that they should be with him, and that he might 15 send them forth to preach, and to have power to heal sick- 16 nesses and to cast out demons. And Simon he surnamed 17 Peter ; and James the son of Zebedee, and John the brother 18 of James ; and them he surnamed Boanerges, that is, Sons 19 of Thunder ; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite, and Judas Iscariot, who also betrayed him.

20 And they went into a house. And the crowd again cometh together, so that they could not even eat bread. 21 And when his friends heard, they went out to lay hold on 22 him ; for they said ; ' He is beside himself.' And the scribes that came down from Jerusalem, said ; ' He 23 'hath Beelzebub,' and, ' By the prince of the demons he 24 'casteth out the demons.' And he called them, and said unto them in parables ; ' How can Satan cast out Satan ? 25 ' And if a kingdom be divided against itself, that king- 26 'dom cannot stand. And if a house be divided against

'itself, that house cannot stand. And if Satan rise up  
 'against himself, and be divided, he cannot stand, but  
 'hath an end. No one can enter into a strong man's  
 'house and plunder his goods, unless he first bind the  
 'strong man; and then he will plunder his house. Verily  
 'I say unto you, that all sins will be forgiven to the sons  
 'of men, and the blasphemies wherewith soever they shall  
 'blaspheme; but he that shall blaspheme against the holy  
 'spirit, hath no forgiveness till the end of the world, but  
 'is deserving of everlasting judgment.' Because they said;  
 He hath an unclean spirit.

His mother and his brethren then came, and standing  
 without, sent unto him, calling him. And a crowd sat  
 round him; and they said unto him; 'Behold, thy  
 'mother, and thy brethren, seek for thee without.' And  
 he answered them, saying; 'Who is my mother, or my  
 'brethren?' And looking round on those who sat about  
 him, he saith; 'Behold, my mother and my brethren;  
 'for whoever shall do the will of God, the same is my  
 'brother, and my sister, and mother.'

And he began again to teach by the lake's side; and  
 there was gathered unto him a great crowd, so that he  
 entered into the boat, and sat on the lake; and the whole  
 crowd was by the lake on the land. And he taught them  
 many things by parables, and said unto them in his  
 teaching; 'Hearken; Behold, the sower went out to sow;  
 'and it came to pass, as he sowed, some fell by the road  
 'side, and the fowls came and ate it up. And some fell  
 'on stony places, where it had not much earth; and it  
 'sprang up immediately, because it had no depth of earth;  
 'but when the sun was up, it was scorched; and because  
 'it had no root, it withered away. And some fell among  
 'thorns; and the thorns grew up, and choked it, and it  
 'yielded no fruit. And others fell on good ground, and  
 'yielded fruit that sprang up and increased; and brought  
 'forth, one thirty, and one sixty, and one a hundred.'  
 And he said; 'He that hath ears to hear, let him hear.'  
 And when he was alone, they that were about him, with  
 the twelve, asked of him the parable. And he said unto  
 them; 'To you it is given to know the mystery of the

‘kingdom of God ; but to them that are without, all things  
12 ‘are done in parables ; that *seeing they may see and not*  
‘*perceive ; and hearing they may hear and not understand ;*  
‘*lest they should be converted, and their sins should be*  
13 ‘*forgiven them.*’ And he saith unto them ; ‘Know ye  
‘not this parable ? And how will ye know all the  
14 15 ‘parables ? The sower soweth the word. And these  
‘are they by the road side ; where the word is sown, and  
‘when they hear, immediately Satan cometh, and taketh  
16 ‘away the word that was sown in their hearts. And  
‘these are in like wise those sown on stony places ; who,  
‘when they hear the word, receive it immediately with  
17 ‘gladness ; and have no root in themselves, but are short  
‘lived ; afterwards, when tribulation or persecution cometh  
18 ‘because of the word, immediately they stumble. And  
‘others are those sown among thorns ; these are they  
19 ‘that hear the word ; and the cares of the age, and the  
‘deceitfulness of riches, and the lusts after other things,  
‘entering in, choke the word, and it becometh unfruitful.  
20 ‘And these are those sown on good ground ; such as hear  
‘the word, and receive it, and bring forth fruit, one  
21 ‘thirty, one sixty, and one a hundred.’ And he said  
unto them ; ‘Is a lamp brought to be put under the  
‘bushel, or under the bed, and not to be set on the lamp-  
22 ‘stand ? For there is nothing hid which will not be  
‘shown ; nor was there any thing kept secret, but that it  
23 ‘should come abroad. If any one hath ears to hear, let  
24 ‘him hear.’ And he said unto them ; ‘Take heed what  
‘ye hear ; with what measure ye mete, it will be measured  
25 ‘to you. For he that hath, to him will be given ; and he  
‘that hath not, from him will be taken even what he  
26 ‘hath.’ And he said ; ‘So is the kingdom of God, as if  
27 ‘a man should cast seed upon the ground ; and should  
‘sleep and rise, night and day, and the seed spring up  
28 ‘and grow, he knoweth not how. For the earth bringeth  
‘forth fruit of itself ; first the blade, then the ear, then  
29 ‘the full grain in the ear. And when the fruit is brought  
‘forth, immediately he putteth in the sickle, because the  
30 ‘harvest is come.’ And he said ; ‘Whereunto shall we  
‘liken the kingdom of God ? or in what parable shall we

‘put it? It is like a grain of mustard, which when it is sown on the earth, is less than all the seeds that are on the earth; and when it is sown, it cometh up, and becometh greater than all herbs, and maketh great branches; so that the fowls of the air may lodge under its shade.’ And with many such parables spake he the word unto them, according as they were able to hear it. And without a parable spake he not unto them; and he expounded all things to his disciples apart.

And on the same day, when it was evening, he saith unto them; ‘Let us pass over to the other side.’ And when they had sent away the crowd they took him as he was in the boat. And there were also with him other boats. And there arose a great storm of wind, and the waves beat into the boat, so that it was now filling. And he was in the stern, asleep on the pillow; and they rouse him, and say unto him; ‘Teacher, carest thou not that we perish?’ And he arose, and rebuked the wind, and said unto the sea; ‘Peace, be still.’ And the wind ceased, and there was a great calm. And he said unto them; ‘Why are ye so fearful? How is it that ye have no faith?’ And they feared with a great fear, and said one to another; ‘Who then is this, that even the wind and the sea obey him?’

And they came to the other side of the lake, into the country of the Gadarenes. And as he came out of the boat, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling in the tombs; and no one could bind him even with chains; because he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken; and no one could tame him. And he was always, night and day, in the tombs and on the mountains, crying out and cutting himself with stones. And when he saw Jesus from afar, he ran and worshipped him; and cried with a loud voice, and said; ‘What hast thou to do with me, Jesus, thou son of the most high God? I adjure thee by God, that thou torment me not.’ (For he said unto him; ‘Come out of the man, thou unclean spirit.’) And he asked him; ‘What is thy name?’

10 And he saith unto him ; ' My name is Legion, for we are  
11 ' many.' And he besought him much that he would not  
12 send them out of the country. Now there was there by  
13 the mountain a great herd of swine feeding ; and the  
14 demons besought him, saying ; ' Send us into the swine,  
15 ' that we may enter into them.' And forthwith Jesus  
16 gave them leave. And the unclean spirits went out, and  
17 entered into the swine ; and the herd rushed down the  
18 cliff into the lake ; and they were about two thousand,  
19 and they were drowned in the lake. And they that fed  
20 them fled, and told it in the city and in the country.  
21 And they went out to see what was done. And they  
22 come to Jesus, and see the demoniac, that had the legion,  
23 sitting and clothed, and in his right mind ; and they  
24 were afraid. And they that had seen it told them how  
25 it befel to the demoniac, and about the swine. And they  
26 began to pray him to depart from their neighbour-  
27 hood. And when he was come into the boat, he that had  
28 been a demoniac prayed him that he might be with him.  
29 And he suffered him not, but saith unto him ; ' Go home  
30 ' to thy friends, and tell them how great things the Lord  
31 ' hath done for thee, and hath had pity on thee.' And he  
32 departed, and began to publish in the Decapolis how great  
33 things Jesus had done for him ; and all men marvelled.

34 And when Jesus had again passed over in the boat to  
35 the other side, a great crowd was gathered unto him ; and  
36 he was by the lake's side. And behold, there cometh  
37 one of the rulers of the synagogue, Jairus by name ; and  
38 when he saw him he fell at his feet, and besought him  
39 greatly, saying ; ' My little daughter is at the point of  
40 ' death ; come and lay thy hands on her, that she may be  
41 ' healed ; and she will live.' And he went with him ;  
42 and a great crowd followed him and thronged him. And  
43 a certain woman, who had an issue of blood twelve years,  
44 and had suffered much under many physicians, and had  
45 spent her all, and was nothing bettered, but had rather  
46 got worse, having heard about Jesus, came in the crowd  
47 behind, and touched his cloak. For she said ; ' If I may  
48 ' but touch his clothes I shall be healed.' And straight-  
49 way her flow of blood was dried up ; and she felt in her

body that she was healed of that plague. And straightway 30  
 Jesus, knowing in himself that power had gone out of  
 him, turned round in the crowd, and said ; ' Who touched  
 ' my clothes ? ' And his disciples said unto him ; ' Thou  
 ' seest the crowd thronging thee, and sayest thou, Who  
 ' touched me ? ' And he looked round to see her that  
 had done this. And the woman fearing and trembling,  
 knowing what was done in her, came and fell before him,  
 and told him all the truth. And he said unto her ;  
 ' Daughter, thy faith hath healed thee ; go in peace, and  
 ' be whole of thy plague.' While he was yet speaking,  
 there came from the ruler of the synagogue's house some  
 who said ; ' Thy daughter is dead ; why troublest thou  
 ' the Teacher any further ? ' And as soon as Jesus heard  
 the word that was spoken, he saith unto the ruler of the  
 synagogue ; ' Be not afraid, only believe.' And he suffered  
 no one to follow him, but Peter and James, and John the  
 brother of James. And he cometh into the house of the  
 ruler of the synagogue, and seeth a tumult, and persons  
 weeping and wailing greatly. And when he was come in,  
 he saith unto them ; ' Why make ye this ado, and weep ?  
 ' The child is not dead, but sleepeth.' And they laughed  
 at him. But when he had put them all out, he taketh  
 the father and the mother of the child, and those that  
 were with him, and entereth in where the child was. And  
 he taketh the child by the hand, and saith to her ; ' Talitha  
 ' cumi ; ' which is, when interpreted, Damsel, I say unto  
 thee, arise. And straightway the damsel stood up and  
 walked ; for she was twelve years old. And they were  
 astonished with a great astonishment. And he charged  
 them much that no one should know it ; and commanded  
 that something should be given her to eat.

1  
 And he went out from thence, and went into his own  
 country ; and his disciples follow him. And when the  
 sabbath was come, he began to teach in the synagogue.  
 And many who heard were astonished, saying ; ' Whence  
 ' hath this man these things ? and what wisdom is this  
 ' which is given unto him ? and such mighty works are  
 ' wrought by his hands. Is not this the carpenter, the  
 ' son of Mary, and brother of James, and Joses, and

1

2

3

‘Judas, and Simon? And are not his sisters here with  
4 ‘us?’ And they found a difficulty in him. But Jesus  
said unto them; ‘A prophet is not without honour, but  
‘in his own country, and among his own kin, and in his  
5 ‘own house.’ And he could not there do any mighty  
6 work, save that he laid his hands on a few sick folk, and  
healed them. And he marvelled because of their unbelief.  
And he went round about the villages teaching.

7 And he called the twelve, and began to send them  
forth two by two; and gave them power over the unclean  
8 spirits; and commanded them to take nothing for the  
journey, save a staff only; no scrip, no bread, no copper  
9 in their purse; ‘but be shod with sandals, and put not  
10 ‘on two coats.’ And he said unto them; ‘Wherever ye  
‘enter into a house, there abide till ye depart from that  
11 ‘place. And whoever will not receive you, nor hear you,  
‘when ye depart thence, shake off the dust under your  
12 ‘feet as a testimony against them.’ And they went out,  
13 and preached that men should repent; and they cast out  
many demons, and anointed with oil many that were sick,  
and healed them.

14 And king Herod heard, (for his name was spread  
abroad,) and he said that John the Baptist had been raised  
from the dead, and therefore the mighty powers work in  
15 him. Others said; ‘He is Elijah;’ and others said; ‘He  
16 ‘is a prophet, as one of the prophets.’ But when Herod  
heard, he said; ‘John, whom I beheaded, hath been raised  
17 ‘from the dead.’ For Herod himself had sent and seized  
John, and bound him in prison for the sake of Herodias,  
the wife of Philip his brother; for he had married her.  
18 For John said unto Herod; ‘It is not lawful for thee to  
19 ‘have thy brother’s wife.’ And Herodias hated him, and  
20 wished to kill him, and could not; for Herod feared  
John, knowing that he was a just man and holy; and  
21 protected him; and when he heard him he did many  
things, and heard him gladly. And on a fit day, when  
Herod on his birthday made a supper for his lords and  
22 captains and chief men of Galilee; and when the daughter  
of this Herodias came in, and danced, and pleased Herod  
and the guests, the king said unto the little girl; ‘Ask of

'me whatever thou wilt, and I will give it to thee.' And 23  
 he sware unto her; 'Whatever thou shalt ask of me, I 24  
 'will give to thee, unto the half of my kingdom.' And 25  
 she went out, and said unto her mother; 'What shall I 26  
 'ask?' And she said; 'The head of John the Baptist.' 27  
 And she came in straightway with haste unto the king, 28  
 and asked, saying; 'I will that thou give me at once the 29  
 'head of John the Baptist on a dish.' And the king was 30  
 very sorry, yet for the sake of his oaths and the guests he 31  
 would not refuse her. And the king immediately sent 32  
 out an executioner, and ordered his head to be brought 33  
 in. And he went out and beheaded him in the prison, 34  
 and brought in his head on a dish, and gave it to the 35  
 little girl; and the little girl gave it to her mother. And 36  
 when his disciples heard, they came and took up his body, 37  
 and laid it in a tomb.

And the apostles gathered themselves together unto 38  
 Jesus, and told him all things, both what they had done, 39  
 and what they had taught. And he said unto them; 40  
 'Come ye yourselves apart into a desert place, and rest 41  
 'awhile;' for there were many coming and going, and 42  
 they had no leisure even to eat. And they departed into 43  
 a desert place by boat privately. And the people saw 44  
 them departing, and many knew them, and ran with them 45  
 thither afoot out of all the cities. And when he came out 46  
 he saw a great crowd, and pitied them, because they were 47  
 as sheep having no shepherd; and he began to teach 48  
 them many things. And as the hour was now late, his 49  
 disciples came unto him, saying; 'This is a desert place, 50  
 'and the hour is now late; send them away, that they 51  
 'may go into the country round about, and into the 52  
 'villages, and buy themselves loaves; for they have 53  
 'nothing to eat.' And he answered and said unto them; 54  
 'Give ye unto them to eat.' And they say unto him; 55  
 'Should we go and buy loaves for two hundred Denarii 56  
 '[or sixteen hundred pence], and give them to eat?' 57  
 And he saith unto them; 'How many loaves have ye? 58  
 'go and see.' And when they knew, they say; 'Five, 59  
 'and two fishes.' And he commanded them to make all 60  
 lie down, company by company, on the green grass.

40 And they lay down, rank by rank, in hundreds and in  
41 fifties. And when he had taken the five loaves and the  
two fishes, and looked up to heaven, he gave praise, and  
brake the loaves, and gave them to his disciples to set  
before them; and the two fishes he divided among all.  
42 43 And they all ate, and were filled. And they took up  
twelve baskets full of the fragments and of the fishes.  
44 And they that ate of the loaves were five thousand men.  
45 And straightway he made his disciples get into the  
boat, and go on before to the other side towards Beth-  
46 saida, while he sent away the crowd. And when he had  
sent them away, he departed to the mountain to pray.  
47 And when evening was come, the boat was in the midst  
48 of the lake, and he alone on the land. And he saw them  
toiling in rowing, for the wind was against them. And about the fourth watch of the night he cometh towards  
them, walking on the lake, and wished to pass by them.  
49 But when they saw him walking on the lake, they thought  
50 it was an apparition, and cried out; for they all saw him  
and were troubled. And immediately he talked with  
them, and saith unto them; 'Be of good cheer; it is I;  
51 'be not afraid.' And he went up unto them into the  
boat; and the wind ceased; and they were sore amazed  
52 in themselves beyond measure, and wondered. For they  
thought not of the loaves, for their heart was hardened.  
53 And when they had passed over, they came to the land of  
Gennesaret, and drew to the shore.  
54 And when they were come out of the boat, straightway  
55 they knew him, and they ran throughout that whole  
neighbourhood, and began to carry about on their beds  
those that were sick, wherever they heard that he was.  
56 And wherever he entered into villages, or cities, or country  
places, they laid the sick in the market-places, and be-  
sought him that they might touch if it were but the hem  
of his cloak; and as many as touched him were healed.  
1 Then came together unto him the Pharisees, and some  
2 of the scribes, who came from Jerusalem. And when  
they saw some of his disciples eating bread with common,  
3 that is with unwashen, hands; (for the Pharisees and all  
the Jews, unless they wash their hands thoroughly, eat

not, holding the tradition of the elders ; and when they come from the market, except they wash, they eat not ; and many other things there be, which they have received to hold ; the washing of cups, and of pots, and of brasen vessels, and of couches ;) then the Pharisees and scribes ask him ; ‘Why walk not thy disciples after the tradition ‘of the elders, but eat bread with common hands ?’ And he answered and said unto them ; ‘Well hath Isaiah ‘prophesied about you hypocrites, as it is written ; *This ‘people honoureth me with the lips, but their heart is far ‘from me ; and in vain they worship me, teaching for ‘doctrines the commands of men.* For laying aside the ‘command of God, ye hold the tradition of men ; washing ‘of pots and cups ; and many other such like things do ‘ye.’ And he said unto them ; ‘Full well ye reject the ‘commandment of God, that ye may keep your own ‘tradition. For Moses said ; *Honour thy father and thy ‘mother ; and, Whoso curseth father or mother, let him ‘die the death.* But ye say ; If a man say to his father ‘or mother, It is Corban, that is, a gift, whatever thou ‘mighestest have owing to thee from me ; then ye let him ‘do no more for his father or his mother, making void the ‘word of God by your tradition, which ye have delivered ; ‘and many such like things do ye.’ And calling all the crowd, he said unto them ; ‘Hear me all of you, and ‘understand. There is nothing from without the man, ‘entering into him, that can make him common ; but the ‘things which come out of him, those are what make the ‘man common. If any one hath ears to hear let him ‘hear.’ And when he went into a house from the crowd, his disciples asked him about the parable. And he saith unto them ; ‘And are ye so without understanding ? Do ‘ye not perceive that nothing from without that entereth ‘into the man can make him common ? Because it ‘entereth not into his heart, but into the belly, and goeth ‘out into the draught, purging all the meats.’ And he said ; ‘That which cometh out of the man, that maketh ‘the man common. For from within, out of the heart of ‘men, come evil thoughts ; adulteries, fornications, mur- ‘ders, thefts, lasciviousness, wickedness, deceit, unclean-

23 'ness, an evil eye, blasphemy, pride, foolishness ; all these 'evil things come from within and make the man common.'

24 And he arose from thence, and went into the neighbourhood of Tyre and Sidon, and entered into the house, and would have no one know it ; but he could not keep 25 hid. For a woman whose young daughter had an unclean spirit, heard about him, and came and fell at his feet. 26 The woman was a Greek, a Syrophenician by nation ; and she besought him that he would cast the demon out 27 of her daughter. And Jesus said unto her ; 'Let the 'children first be filled ; for it is not right to take the 28 'children's bread, and cast it to the dogs.' And she answered and said unto him ; 'Yes, Lord ; for the dogs 29 'under the table eat of the children's crumbs.' And he said unto her ; 'For this saying, go thy way ; the demon 30 'is gone out of thy daughter.' And when she came into her house, she found the demon gone out, and her daughter laid on the bed.

31 And again departing out of the neighbourhood of Tyre and Sidon, he came to the lake of Galilee, through the 32 midst of the neighbourhood of Decapolis. And they bring unto him a deaf man who stammered, and they beg 33 him to put his hand upon him. And he took him aside from the crowd, and put his fingers into his ears ; and he 34 spit and touched his tongue ; and looking up to heaven, he sighed, and saith unto him ; 'Ephphatha,' that is, be 35 opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36 And he charged them to tell no one ; but the more he charged them, the more a great deal they published it. 37 And they were beyond measure astonished, saying ; 'He 'hath done all things well ; he maketh both the deaf to 'hear, and the dumb to speak.'

1 In those days the crowd being very great, and having nothing to eat, he called his disciples, and saith unto 2 them ; 'I have pity on the crowd, because they continue 3 'with me now three days, and have nothing to eat ; and 'if I send them away fasting to their homes, they will 'faint on the road ; for some of them are come from afar.' 4 And his disciples answered him ; 'Whence can any one

‘satisfy these men with loaves here in a desert place?’  
 And he asked them; ‘How many loaves have ye?’ And  
 they said; ‘Seven.’ And he commanded the crowd to  
 lie down on the ground; and taking the seven loaves, he  
 gave thanks, and brake them, and gave to his disciples to  
 set before them; and they set them before the crowd.  
 And they had a few small fishes; and he gave praise, and  
 commanded to set them also before them. And they ate  
 and were filled; and they took up of the fragments that  
 were left, seven baskets. And those that ate were about  
 four thousand; and he sent them away.

And straightway he entered into the boat with his dis-  
 ciples, and came into the parts of Dalmanutha. And the  
 Pharisees came forth, and began to question him, seeking  
 of him a sign from heaven, tempting him. And he  
 sighed deeply in his spirit, and saith; ‘Why doth this  
 ‘generation seek after a sign? verily I say unto you, no  
 ‘sign shall be given to this generation.’ And he left  
 them, and again entering into the boat, departed to the  
 other side.

Now they had forgotten to take loaves, and had only  
 one loaf with them in the boat. And he charged them,  
 saying; ‘Take heed, beware of the leaven of the Pharisees,  
 ‘and of the leaven of Herod.’ And they reasoned among  
 themselves, saying; ‘Because we have no loaves.’ And  
 Jesus understanding it, saith unto them; ‘Why reason  
 ‘ye, because ye have no loaves? perceive ye not yet,  
 ‘neither understand ye? have ye your heart yet hardened?  
 ‘Having eyes, see ye not? and having ears, hear ye not?  
 ‘and do ye not remember? When I brake the five loaves  
 ‘among the five thousand, how many baskets full of frag-  
 ‘ments took ye up?’ They say unto him; ‘Twelve.’  
 ‘And when the seven among the four thousand, how  
 ‘many baskets full of fragments took ye up?’ And they  
 said; ‘Seven.’ And he said unto them; ‘How is it that  
 ‘ye do not understand?’

And he cometh into Bethsaida; and they bring a blind  
 man unto him, and beg him to touch him. And he took  
 the blind man by the hand, and led him out of the village;  
 and when he had spit on his eyes, and put his hands on

24 him, he asked him if he saw any thing. And he looked  
25 up, and said; 'I see men as trees walking.' Then he  
again put his hands on his eyes, and made him look up;  
26 and he was restored, and saw all men clearly. And he  
sent him away to his house, saying; 'Neither go into the  
27 'village, nor tell it to any one in the village.'

27 And Jesus went out, and his disciples, into the villages  
of Cæsarea Philippi; and by the way he asked his dis-  
28 ciples, saying unto them; 'Whom do men say that I  
29 'am?' And they answered; 'John the Baptist; and  
'others; Elijah; and others; One of the prophets.' And  
he saith unto them; 'And whom do ye say that I am?'  
And Peter answereth and saith unto him; 'Thou art the  
30 'Christ.' And he charged them that they should speak  
31 to no one about him. And he began to teach them that  
the Son of man must suffer many things, and be rejected  
32 by the elders, and the high priests, and the scribes, and  
be killed, and after three days rise again. And he spake  
33 that saying openly. And Peter took him, and began to  
rebuke him. And turning round and seeing his disciples,  
he rebuked Peter, saying; 'Get thee behind me, Satan;  
34 'for thou thinkest not of the things of God, but of those  
'of men.' And calling the crowd with his disciples, he  
said unto them; 'Whoever would follow after me, let  
35 'him deny himself, and take up his cross, and follow me.  
'And whoever would save his life, will lose it; and who-  
36 'ever shall lose his life for the sake of me and of the  
'good tidings, will save it.' For what will it profit a  
37 man if he gain the whole world and lose his soul? Or  
38 what shall a man give in exchange for his soul? 'For  
'whoever shall be ashamed of me and of my words in this  
'adulterous and sinful generation, of him also will the  
'Son of man be ashamed, when he shall come in the  
1 'glory of his Father with the holy angels.' And he said  
unto them; 'Verily I say to you, that there are some of  
'those that stand here, that will not taste of death till  
'they see the kingdom of God come with power.'

2 And after six days Jesus taketh Peter and James and  
3 John, and leadeth them up into a high mountain apart by  
themselves; and he was transfigured before them. And

his clothes became shining, very white as snow, as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses ; and they were talking with Jesus. And Peter answered and said unto Jesus ; 'Rabbi, it is good for us to be here ; and let us make three tents, one for thee, and one for Moses, and one for Elijah.' For he knew not what to say ; for they were sore afraid. And there came a cloud overshadowing them ; and a voice came out of the cloud ; 'This is my beloved son, hear him.' And looking round suddenly they saw no one any more, save Jesus alone with themselves. And as they came down from the mountain he charged them to tell no one what they had seen, till the Son of man had arisen from the dead. And they kept that saying to themselves, questioning together, what is the rising from the dead. And they asked him, saying ; 'Why say the scribes that Elijah must first come ?' And he answered and said unto them ; 'Elijah indeed cometh first, and restoreth all things ;' and how it is written of the Son of man, that he must suffer many things, and be set at nought. 'But I say unto you, that Elijah indeed is come, and they have done to him whatever they wished, as it was written of him.'

And when he came to the disciples, he saw a great crowd about them, and scribes questioning with them. And straightway all the crowd, when they saw him, were greatly amazed, and running to him, saluted him. And he asked them ; 'What question ye with them ?' And one of the crowd answered and said ; 'Teacher, I have brought to thee my son, who hath a dumb spirit ; and wherever it findeth him, it teareth him ; and he foameth and gnasheth his teeth, and pineth away ; and I spake to thy disciples that they should cast it out, and they could not.' And he answereth them, and saith ; 'O unbelieving generation, how long shall I be with you ? how long shall I suffer you ? bring him unto me.' And they brought him unto him ; and when he saw him, straightway the spirit tare him ; and he fell on the ground, and rolled, foaming. And he asked his father ; 'How long is it ago since this came to him ?' And he said ; 'From

22 'a child. And it often cast him into the fire, and into  
23 'the waters, to destroy him; but if thou canst do any  
24 'thing, pity us and help us.' And Jesus said unto him;  
25 'If thou canst believe; all things are possible to him  
26 'that believeth.' And straightway the father of the child  
27 cried out, and said with tears; 'I do believe; help thou  
28 'my unbelief.' And when Jesus saw that the crowd came  
29 running together, he rebuked the unclean spirit, saying  
30 unto it; 'Thou dumb and deaf spirit, I charge thee;  
31 'come out of him, and enter no more into him.' And it  
32 cried and tore greatly, and came out; and he became as  
33 one dead; so that many said that he was dead. But  
34 Jesus took him by the hand, and lifted him; and he  
35 stood up. And when he was come into a house, his  
36 disciples asked him privately; 'Why could not we cast it  
37 'out?' And he said unto them; 'This kind can come  
38 'forth by nothing but by prayer and fasting.'

39 And they departed thence, and passed through Galilee;  
40 and he did not wish any one to know it. For he taught  
41 his disciples, and said to them; 'The Son of man is  
42 'being delivered into the hands of men, and they will kill  
43 'him; and after he is killed he will rise on the third day.'  
44 But they understood not the saying, and were afraid to  
45 ask him.

46 And he came to Capernaum; and being in the house,  
47 he asked them; 'What was it that ye disputed among  
48 'yourselves by the way?' But they held their peace;  
49 for by the way they had disputed among themselves who  
50 was the greatest. And he sat down and called the twelve,  
51 and saith unto them; 'If any one wish to be first, he will  
52 'be the last of all, and servant of all.' And he took a  
53 child, and set him in the midst of them; and taking him  
54 in his arms, he said unto them; 'Whoever shall receive  
55 'one of such children in my name, receiveth me; and  
56 'whoever shall receive me, receiveth not me, but Him that  
57 'sent me.' And John answered him, saying; 'Teacher,  
58 'we saw one casting out demons in thy name; and we  
59 'forbad him, because he followeth not us.' But Jesus  
60 said; 'Forbid him not; for there is no one who shall do  
61 'a mighty work in my name, and can soon speak ill of

'me. For he that is not against you is for you. For 40  
 'whoever shall give you a cup of water, in the name 41  
 'because ye are of Christ, verily I say unto you, he will 42  
 'not lose his reward. And whoever shall make one of 43  
 'these little ones, that believe in me, to sin, it is better 44  
 'for him that a millstone were hanged about his neck, 45  
 'and it were cast into the sea. And if thy hand make 46  
 'thee sin, cut it off; it is better for thee to enter into life 47  
 'maimed, than having two hands to go into the Gehenna, 48  
 'into the fire unquenchable; where *their worm dieth not*, 49  
 '*and the fire is not quenched*. And if thy foot make thee 50  
 'sin, cut it off; it is better for thee to enter lame into 51  
 'life, than having two feet to be cast into the Gehenna, 52  
 'into the fire unquenchable; where *their worm dieth not*, 53  
 '*and the fire is not quenched*. And if thine eye make 54  
 'thee sin, pluck it out; it is better for thee to enter into 55  
 'the kingdom of God with one eye, than having two eyes 56  
 'to be cast into the Gehenna of fire; where *their worm* 57  
 '*dieth not, and the fire is not quenched*. For every one 58  
 'will be salted with fire, and every sacrifice will be salted 59  
 'with salt. Salt is good; but if the salt have lost its 60  
 'saltiness, wherewith will ye season it? Have salt in your- 61  
 'selves, and be at peace one with another.'

And arising from thence he cometh into the neighbourhood of Judea, by the further side of the Jordan; 1  
 and again crowds come round him; and, as he was wont, 2  
 he again taught them. And Pharisees came to him, and 3  
 asked him; 'Is it lawful for a man to put away his 4  
 'wife?' tempting him. And he answered and said unto 5  
 them; 'What did Moses command you?' And they 6  
 said; 'Moses suffered to write a bill of divorce, and to 7  
 'put her away.' And Jesus answered and said unto 8  
 them; 'For the hardness of your hearts he wrote you 9  
 'this command. But from the beginning of creation God 10  
 'made them male and female. *For this shall a man* 11  
 '*leave his father and mother and cleave to his wife; and*  
 '*they two shall become one flesh*. So they are no more  
 'two, but one flesh. What therefore God hath joined  
 'together, let not man put asunder.' And in the house  
 his disciples asked him again about the same. And he

saith unto them ; 'Whoever shall put away his wife, and  
12 'marry another, committeth adultery with her ; and if a  
'woman shall put away her husband, and be married to  
'another, she committeth adultery.'

13 And they brought little children to him, that he should  
touch them ; and his disciples rebuked those that brought  
14 them. But when Jesus saw it, he was much displeased,  
and said unto them ; 'Suffer the little children to come  
'unto me, forbid them not ; for unto such belongeth the  
15 'kingdom of God. Verily I say unto you, whoever shall  
'not receive the kingdom of God as a little child, he will  
16 'not enter therein.' And taking them in his arms, and  
putting his hands on them, he blessed them.

17 And as he was going forth on the way, one running up  
and kneeling to him, asked him ; 'Good Teacher, what  
18 'shall I do that I may inherit eternal life ?' And Jesus  
said unto him ; 'Why callest thou me good ? there is  
19 'none good but one, God. Thou knowest the command-  
'ments, *Do not commit adultery, Do not kill, Do not*  
'*steal, Do not bear false witness, Do not defraud, Honour*  
20 '*thy father and thy mother.*' And he answered and said  
unto him ; 'Teacher, all these things have I kept from  
21 'my youth.' And Jesus looking at him, loved him, and  
said unto him ; 'One thing thou lackest ; go, sell what-  
'ever thou hast, and give to the poor, and thou wilt have  
'treasure in heaven ; and come, take up the cross, and  
22 'follow me.' And he was sad at that saying, and went  
23 away grieving, for he had great possessions. And Jesus  
looking round, saith unto his disciples ; 'How hardly  
'shall they that have riches enter into the kingdom of  
24 'God !' And the disciples were astonished at his words.  
But Jesus answereth again, and saith unto them ;  
'Children, how hard it is for them that trust in riches  
25 'to enter into the kingdom of God ! It is easier for a  
'camel to go through the eye of a needle than for a rich  
26 'man to enter into the kingdom of God.' And they were  
astonished beyond measure, saying among themselves ;  
27 'Who then can be saved ?' And Jesus looking on them,  
saith ; 'With men it is impossible, but not with God ;  
28 'for with God all things are possible.' Peter began to

say unto him ; 'Lo, we have left all, and have followed 'thee.' Jesus answered and said ; 'Verily I say unto you, there is no one that hath left house, or brethren, or 'sisters, or father, or mother, or wife, or children, or 'lands, for the sake of me and for the sake of the good 'tidings, but he shall receive a hundred fold now at this 'time, houses, and brethren, and sisters, and mothers, and 'children, and lands, with persecutions, and in the age to 'come, life everlasting. And many who are first will be 'last, and the last first.'

And they were on the way going up to Jerusalem ; and Jesus was going before them. And they were amazed ; and as they followed, they were afraid. And again taking the twelve, he began to tell them what things were to happen unto him. 'Behold, we are going up to Jerusalem, and the Son of man will be delivered up to the 'high priests and scribes ; and they will condemn him to 'death, and will deliver him up to the Gentiles ; and they 'will mock him, and scourge him, and spit on him, and 'will kill him ; and on the third day he will rise again.'

And James and John, the sons of Zebedee, come to him, saying ; 'Teacher, we wish that thou wouldest do 'for us whatever we ask.' And he said unto them ; 'What do ye wish me to do for you ?' And they said unto him ; 'Grant to us that we may sit, one on thy right 'hand, and one on thy left, in thy glory.' But Jesus said unto them ; 'Ye know not what ye ask. Can ye 'drink the cup that I drink, and be baptized the baptism 'that I am being baptized ?' And they said unto him ; 'We 'can.' And Jesus said unto them ; 'Ye will indeed drink 'the cup that I drink, and ye will be baptized the baptism 'that I am being baptized ; but to sit on my right hand and 'on my left, is not mine to give ; but is for them for whom 'it is prepared.' And when the ten heard, they began to be angry with James and John. But Jesus called them, and saith unto them ; 'Ye know that they who 'think to rule over the Gentiles, lord it over them, and 'their great men exercise power over them. But it will 'not be thus among you ; but whoever would be great 'among you, he will be your servant ; and whoever of

45 'you would be first, will be slave of all. For even the  
'Son of man did not come to be served, but to serve, and  
'to give his life a ransom for many.'

46 And they come to Jericho; and as he was going out  
of Jericho, with his disciples and a rather large crowd,  
blind Bartimæus, the son of Timæus, sat by the road side  
47 begging. And when he heard that it was Jesus the  
Nazare, he began to cry out, and to say; 'Jesus, thou  
48 'son of David, have pity on me.' And many charged  
him that he should hold his peace; but he cried out the  
more a great deal; 'Thou son of David, have pity on  
49 'me.' And Jesus stood still, and ordered him to be  
called. And they called the blind man, saying unto him;  
50 'Be of good cheer, arise; he calleth thee.' And casting  
51 off his cloak, he stood up and came to Jesus. And Jesus  
answered and said unto him; 'What wilt thou that I  
52 'should do for thee?' And the blind man said unto  
him; 'Rabboni, that I receive my sight.' And Jesus  
said unto him; 'Go thy way, thy faith hath healed thee.'  
And immediately he received his sight, and he followed  
him on the road.

1 As they come nigh to Jerusalem, to Bethphage and  
Bethany, at the Mount of Olives, he sendeth forth two of  
2 his disciples, and saith unto them; 'Go into the village  
'before you; and as soon as ye enter into it, ye will find  
'a colt tied, whereon no man hath sat; loose it and  
3 'bring it. And if any one say unto you; Why do ye  
'this? say; The Lord hath need of it; and straightway  
4 'he will send it hither.' And they went, and found a  
colt tied to the door without, at the cross roads; and  
5 they loose it. And some of them that stood there said  
6 unto them; 'What do ye, loosing the colt?' And they  
said unto them as Jesus had commanded; and they  
7 suffered them. And they brought the colt to Jesus,  
8 and cast their clothes on it; and he sat on it. And many spread their clothes in the road; and others cut  
branches off the trees, and strewed them in the road.  
9 And they that went before, and they that followed, cried,  
saying;

'Hosanna;  
'Blessed is he that cometh in the name of the Lord.  
'Blessed is the coming kingdom of our father David;  
'Hosanna in the highest.'

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And Jesus entered into Jerusalem, and into the temple; 11  
and when he had looked round on all things, as it was  
now evening, he went out into Bethany with the twelve.

And on the morrow, when they were come out from 12  
Bethany, he was hungry. And seeing a fig-tree from 13  
afar having leaves, he came, if haply he might find any 14  
thing thereon; and when he came to it he found nothing 15  
but leaves; for it was not the season of figs. And he  
answered and said unto it; 'Let no one eat fruit of thee  
'hereafter for ever.' And his disciples heard it. And  
they come into Jerusalem. And entering into the temple  
he began to cast out those who bought and sold in the  
temple; and he overthrew the tables of the bankers, and  
the seats of those who sold doves; and he would not  
suffer any one to carry a vessel through the temple. And  
he taught, saying unto them; 'Is it not written, *My*  
'*house shall be called a house of prayer for all nations?*'  
'but ye have made it a den of thieves.' And the scribes  
and high priests heard, and sought how they might  
destroy him; for they feared him, because all the crowd  
was astonished at his teaching. And when it was evening  
he went out of the city. And in the morning as they  
passed by, they saw the fig-tree withered away from the  
roots. And Peter remembering, saith unto him; 'Rabbi,  
'behold, the fig-tree which thou cursedst is withered  
'away.' And Jesus answering, saith unto them; 'Have  
'faith in God. For verily I say unto you, that whoever  
'shall say to this mountain, Be thou taken up, and be  
'thou cast into the sea; and shall not doubt in his heart,  
'but shall believe that those things which he saith do  
'come to pass, he will have whatever he saith. Therefore  
'I say unto you, whatever things ye ask for when ye pray,  
'believe that ye receive them, and ye will have them.  
'And when ye stand praying, forgive, if ye have ought  
'against any one, that your Father that is in heaven may  
'also forgive you your trespasses. But if ye do not for-

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‘give, neither will your Father that is in heaven forgive your trespasses.’

27 And they come again into Jerusalem. And as he was walking in the temple, the high priests, and scribes, and elders, come to him, and say unto him; ‘By what authority doest thou these things? and who gave thee this authority to do these things?’ And Jesus answered, and said unto them; ‘I will also ask of you one question; ‘and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or from men? answer me.’ And they reasoned with themselves, saying; ‘If we shall say, From heaven; 29 ‘he will say; Why then did ye not believe him? But if we shall say, From men;’ they feared the people; for all men counted John that he was a prophet indeed.

33 And they answered and said unto Jesus; ‘We do not know.’ And Jesus answered and said unto them; ‘Neither do I tell you by what authority I do these things.’ And he began to speak unto them in parables. 1 ‘A man planted a vineyard, and set a hedge about it, and digged a winevat, and built a tower, and let it out 2 ‘to husbandmen, and left the country. And in the season 3 ‘he sent to the husbandmen a slave, that he might receive 4 ‘from the husbandmen of the fruit of the vineyard. And 5 ‘they took him and beat him, and sent him away empty. 6 ‘And again he sent unto them another slave; and him 7 ‘they stoned, and wounded in the head, and sent away 8 ‘shamefully handled. And he sent another; and him 9 ‘they killed; and many others, beating some, and killing 10 ‘some. Therefore having yet one son, his beloved, he 11 ‘sent him also last to them, saying; They will reverence 12 ‘my son. But those husbandmen said to themselves; ‘This is the heir; come, let us kill him, and the inheritance will be ours. And they took him, and killed him, 13 ‘and cast him out of the vineyard. What therefore will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others. 10 ‘And have ye not read this scripture? *A stone which the builders rejected, the same is become the head of the corner; it was from the Lord, and is wonderful in our eyes.*’ And they sought to seize him, and feared

the crowd; for they knew that he had spoken the parable against them. And they left him, and went away.

And they send unto him some of the Pharisees, and of the Herodians, to catch him in his words. And when they were come, they say unto him; 'Teacher, we know 'that thou art to be trusted, and carest for no one, 'neither regardest the person of men, but teachest the 'way of God in truth; is it lawful to give Census [or 'Tribute] to Cæsar or not? Shall we give, or shall we 'not give?' But he knowing their hypocrisy, said unto them; 'Why tempt ye me? bring me a Denarius, [a coin 'worth eight pence] that I may see.' And they brought one. And he saith unto them; 'Whose is this image, 'and inscription?' And they said unto him; 'Cæsar's.' And Jesus answering said unto them; 'Render to Cæsar 'the things which are Cæsar's, and to God the things 'which are God's.' And they marvelled at him. Then come unto him Sadducees, who say there is no resurrection; and they questioned him, saying; 'Teacher, 'Moses wrote unto us; *If a man's brother die, and leave behind a wife, and leave no children, his brother should take his wife, and raise up seed to his brother.* There were seven brethren; and the first took a wife, and dying left no seed. And the second took her and died, neither left he seed. And the third in like wise. And the seven took her, and left no seed. Last of all the woman also died. In the resurrection, therefore, when they shall arise, whose wife will she be of them? For the seven had her as wife.' And Jesus answering said unto them; 'Do ye not err about this, not knowing the scriptures nor the power of God? For when they shall arise from the dead, they neither marry, nor are given in marriage, but are as angels in heaven. And about the dead, that they are raised, have ye not read in the book of Moses, at the Bush, how God spake unto him, saying; '*I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not the God of the dead, but of the living. Ye therefore do greatly err.' And one of the scribes coming up, and hearing them reasoning together, and perceiving that he had answered them well,

asked him; 'Which is the first commandment of all?'  
 20 And Jesus answered him; 'The first commandment of  
 'all is; *Hear, O Israel; the Lord, our God, is one Lord;*  
 20 'and thou shalt love the Lord thy God with all thy heart,  
 'and with all thy soul, and with all thy mind, and with all  
 31 'thy strength; this is the first commandment. And this  
 'the second is like; *Thou shalt love thy neighbour as*  
 'thyself. There is no other commandment greater than  
 32 'these.' And the scribe said unto him; 'Right, Teacher,  
 'thou hast said truly, that He is one, and there is none  
 33 'other but he; and to love him with all the heart, and  
 'with all the understanding, and with all the soul, and  
 'with all the strength, and to love one's neighbour as  
 'one's self, is more than all whole burnt offerings and  
 34 'sacrifices.' And Jesus, seeing him, that he answered  
 wisely, said unto him; 'Thou art not far from the king-  
 'dom of God.' And no one after that durst question  
 35 him. And Jesus answered and said, while teaching in  
 the temple; 'How say the scribes that the Christ is the  
 36 'son of David? For David himself in holy spirit, said;  
 'The Lord saith to my lord; Sit thou on my right hand,  
 37 'till I make thine enemies a footstool for thy feet. David  
 'therefore himself calleth him Lord; and whence is he  
 'his son?' And the great crowd heard him gladly.  
 38 And he said unto them in his teaching; 'Beware of the  
 'scribes, who love to walk about in long robes, and love  
 39 'greetings in the market-places, and the first seats in the  
 40 'synagogues, and the first couches at feasts, who devour  
 'widows' houses, and for a pretence make long prayers;  
 'these will receive a heavier judgment.'

41 And Jesus sat over against the treasury, and beheld  
 how the crowd cast copper money into the treasury; and  
 42 many rich men cast in much. And a certain poor widow  
 43 came and threw in two Lepta, that is, a farthing. And  
 he called to his disciples, and said unto them; 'Verily I  
 'say unto you, that this poor widow hath cast in more  
 44 'than all they that have cast into the treasury; for out  
 'of their abundance they all cast, but she out of her want  
 'cast in all that she had, all her living.'

1 And as he went out of the temple, one of his disciples

saith unto him; 'Teacher, see; what stones! and what  
 'buildings!' And Jesus answering said unto him; 2  
 'Seest thou these great buildings? there will not be left  
 'a stone upon a stone that will not be thrown down.'  
 And as he sat on the Mount of Olives, over against the 3  
 temple, Peter and James and John and Andrew asked  
 him privately; 'Tell us, when will these things be? and 4  
 'what will be the sign when all these things are to be  
 'fulfilled?' And Jesus answering them, began to say;  
 'Take heed lest any one deceive you; for many will come 5  
 'in my name, saying; I am he; and will deceive many.  
 'And when ye hear of wars and rumours of wars, be ye 6  
 'not troubled; for these things must be; but the end is not  
 'yet. For nation will rise against nation, and kingdom 7  
 'against kingdom; and there will be earthquakes in divers  
 'places, and there will be famines and troubles; these are 8  
 'the beginnings of sorrows. But take heed to yourselves;  
 'for they will deliver you up to high councils and to 9  
 'synagogues; ye will be beaten, and will be brought  
 'before rulers and kings for my sake, in testimony unto  
 'them. And the good tidings must first be preached 10  
 'among all nations. But when they lead you and deliver 11  
 'you up, be not over careful beforehand what ye shall  
 'say, neither care; but whatever shall be given you in  
 'that hour, that speak; for it is not ye that speak, but 12  
 'the holy spirit. And brother will deliver up brother to  
 'death, and father his child; and children will rise up  
 'against parents, and cause them to be put to death.  
 'And ye will be hated by all men for my name's sake; 13  
 'but he that endureth to the end, he will be saved.'

'And when ye see *the abomination of desolation* 14  
 'standing where it ought not,' whoso readeth let him  
 understand, 'then let them that be in Judea flee to the  
 'mountains; and let not him that is on the housetop 15  
 'come down into the house, neither enter to take any  
 'thing out of his house; neither let him that is in the 16  
 'field return back to take up his cloak. And alas for 17  
 'them that are with child, and for them that give suck in  
 'those days! And pray ye that your flight be not by  
 'winter. For those days will be tribulation, such as hath 18  
 19

'not been from the beginning of the creation, which God  
 20 'created, till now, neither will be. And unless the Lord  
 'shortened the days, no flesh would be saved; but for  
 'the sake of the chosen, whom he hath chosen, he hath  
 21 'shortened the days. And then if any one shall say to  
 'you; Lo, here is the Christ; or; Lo, there; believe  
 22 'him not; for false Christs and false prophets will arise,  
 'and will show signs and wonders, to deceive, if possible,  
 23 'even the chosen. But take ye heed; behold, I have  
 24 'foretold you all things. But in those days, after that  
 'tribulation, the sun will be darkened, and the moon will  
 25 'not give her light, and the stars of heaven will fall, and  
 26 'the strength in the heavens will be shaken. And then  
 'they will see the Son of man coming in clouds with  
 27 'great power and glory. And then he will send his  
 'angels, and will gather together his chosen from the  
 'four winds, from the uttermost part of earth to the  
 28 'uttermost part of heaven. Now learn the parable from  
 'the fig-tree. When its branch is yet tender and the  
 29 'leaves shoot forth, ye know that summer is nigh. So  
 'also, when ye shall see these things coming to pass, ye  
 30 'know that it is close upon the doors. Verily I say to  
 'you, that this generation will not pass away, till all  
 31 'these things come to pass. Heaven and earth will pass  
 32 'away, but my words will not pass away. But of that  
 'day or hour no one knoweth, neither the angels that are  
 33 'in heaven, nor the Son, but the Father. Take ye heed,  
 'watch and pray; for ye know not when the time is.  
 34 'As a man taking a journey, left his house, and gave the  
 'authority to his slaves, and to each his work, then he com-  
 35 'manded the door-keeper to watch; watch ye therefore;  
 'for ye know not when the lord of the house cometh; in  
 'the evening, or at midnight, or at the cock-crowing, or  
 36 'in the morning; lest coming suddenly he find you sleep-  
 37 'ing. And what I say unto you, I say unto all; watch.'

1 Now the Passover, and the Unleavened Bread, were to  
 be after two days; and the high priests and scribes sought  
 how they might take him by craft, and put him to death.  
 2 But they said; 'Not during the feast, lest there be an  
 'uproar of the people.'

And being in Bethany in the house of Simon the leper, as he lay at meat, there came a woman having an alabaster box of ointment, of very precious spikenard; and she brake the alabaster, and poured it on his head. And there were some who were angry within themselves, and said; 'Why was this waste of the ointment made?' 'For this ointment might have been sold for more than three hundred Denarii, [or twenty-four hundred pence,] and have been given to the poor.' And they murmured against her. And Jesus said; 'Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor always with you; and whenever ye will, ye can do them good; but me ye have not always. She hath done what she could; she undertook beforehand to anoint my body for the burial. Verily I say unto you, wherever these good tidings are preached in the whole world, what she hath done will also be spoken of as a memorial of her.'

And Judas the Iscariot, one of the twelve, went to the high priests, to betray him unto them. And when they heard it they were glad, and promised to give him silver money. And he sought how he might conveniently betray him.

And on the first day of Unleavened Bread, when they killed the Passover, his disciples say unto him; 'Where wilt thou that we go and prepare that thou mayest eat the Passover?' And he sendeth forth two of his disciples, and saith unto them; 'Go ye into the city, and there will meet you a man bearing a pitcher of water; follow him. And wherever he shall enter, say ye to the master of the house; The teacher saith; Where is the guestchamber where I may eat the Passover with my disciples? And he will show you a large upper room furnished ready; there prepare for us.' And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the Passover. And in the evening he cometh with the twelve. And as they lay and ate, Jesus said; 'Verily I say unto you, that one of you, who is eating with me, will betray me.' And they began to be sorrowful, and to say unto him one by one; 'Is it I?' And another; 'Is it I?' And he

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answered and said unto them ; 'It is one of the twelve who  
21 'is dipping with me in the dish. The Son of man indeed  
'goeth away, as it is written of him; but alas for that man  
'by whom the Son of man is betrayed ! It had been good  
22 'for that man if he had not been born.' And as they were  
eating, Jesus took bread, and gave praise, and brake it  
and gave to them, and said ; 'Take ; this is my body.'  
23 And he took the cup, and gave thanks, and gave it to  
24 them ; and they all drank of it. And he said unto them ;  
'This is my blood, that of the new covenant, which is shed  
25 'for many. Verily I say unto you, I shall not drink hence-  
'forth of the fruit of the vine, until that day, when I drink  
'it new in the kingdom of God.'

26 And when they had sung, they went out to the Mount  
27 of Olives. And Jesus saith unto them ; 'All ye will  
'stumble because of me this night ; for it is written ; *I  
'will smite the shepherd, and the sheep will be scattered.*  
28 'But after I am risen I will go before you into Galilee.'  
29 And Peter said unto him ; 'And if all men shall stumble,  
30 'yet will not I.' And Jesus saith unto him ; 'Verily I  
'say unto thee, that thou, to day in this night, before the  
31 'cock crow twice, wilt deny me thrice.' But he said the  
more strongly ; 'If I must die with thee, I will not deny  
'thee.' And in like wise said they all.

32 And they come to a place named Gethsemane ; and he  
saith to his disciples ; 'Sit ye here while I pray.' And  
33 he taketh with him Peter and James and John, and began  
34 to be sore amazed and to be very heavy. And he saith  
unto them ; 'My soul is very sorrowful even unto death ;  
35 'tarry ye here and watch.' And he went a little further,  
and fell on the ground ; and prayed, that if it were possible  
36 the hour might pass from him. And he said ; 'Abba,  
'Father, all things are possible unto thee ; take this cup  
'from me. Nevertheless, not what I will, but what thou  
37 'wilt.' And he cometh, and findeth them sleeping ; and  
saith unto Peter ; 'Simon, sleepest thou ? hadst thou not  
38 'strength to watch one hour ? Watch ye, and pray that  
'ye enter not into temptation. The spirit indeed is willing,  
39 'but the flesh is weak.' And again he went away and  
40 prayed, saying the same words. And when he returned,

he found them asleep again ; for their eyes were heavy ; and they knew not what to answer him. And he cometh 41 the third time, and saith unto them ; ' Do ye sleep on 'now, and take your rest ? It is enough, the hour is 'come ; behold, the Son of man is betrayed into the hands 'of sinners. Arise, let us be going ; behold, he that 42 'betrayeth me is at hand.'

And immediately while he was yet speaking, Judas, one 43 of the twelve, cometh, and with him a great crowd with swords and staves, from the high priests and scribes and 44 elders. And he that betrayed him had given them a signal, saying ; ' Whomsoever I shall kiss, the same is he ; ' seize him, and lead him away safely.' And when he came, 45 he goeth straightway to him, and saith ; ' Rabbi, Rabbi ; ' and kissed him. And they laid their hands on him, and 46 seized him. And one of the by-standers, drawing his 47 sword, struck the high priest's slave, and cut off his ear. And Jesus answered and said unto them ; Are ye come 48 'out as against a thief, with swords and staves to take 49 'me ? I was daily with you in the temple teaching, and 'ye seized me not. But it is that the scriptures may be 50 'fulfilled.' And they all left him and fled. And there 51 followed him a certain young man having a linen cloth thrown about his naked body ; and the young men seized 52 him ; and he left the linen cloth and fled from them 53 naked. .

And they led Jesus away to the high priest. And with 53 him were assembled all the high priests and elders and scribes. And Peter followed him from afar into the hall 54 of the high priest ; and he was sitting with the servants and warming himself at the fire. And the high priests and all the high council sought for witness against Jesus 55 to put him to death ; and found none. For many bare 56 false witness against him ; but their witness was not enough. And there arose certain men who bare false 57 witness against him, saying ; ' We heard him say ; I will 58 'destroy this temple made with hands, and within three 59 'days I will build another not made with hands.' But 60 neither so was their witness enough. And the high priest, standing up in the midst, asked Jesus, saying ; ' Answer-

‘est thou nothing? What is it that these men witness  
61 ‘against thee?’ But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him; ‘Art thou the Christ, the son of the Blessed One?’  
62 And Jesus said; ‘I am; and ye will see the Son of man  
‘sitting on the right hand of power, and coming with the  
63 ‘clouds of heaven.’ And the high priest rent his clothes,  
64 and saith; ‘What further need have we of witnesses?  
‘Ye have heard the blasphemy; what think ye?’ And  
65 they all condemned him to be deserving of death. And some began to spit at him, and to cover his face, and to buffet him, and to say unto him; ‘Prophecy;’ and the officers struck him with the palms of their hands.

66 And as Peter was below in the hall, there cometh one  
67 of the maids of the high priest; and seeing Peter warming  
himself, she looked at him, and said; ‘And thou wast  
68 ‘with Jesus the Nazarene.’ But he denied, saying; ‘I  
‘know not, neither understand I what thou sayest.’ And  
69 he went out into the porch; and a cock crew. And the  
maid seeing him again, began to say to the by-standers;  
70 ‘This is one of them.’ And he again denied it. And again a little afterwards the by-standers said to Peter;  
‘Truly thou art one of them; for thou art a Galilean, and  
71 ‘thy speech agreeth thereto.’ But he began to curse and  
72 swear; ‘I know not this man of whom ye speak.’ And a second time a cock crew. And Peter was reminded of the word that Jesus said unto him; Before the cock crow twice thou wilt deny me thrice. And hurrying out he wept.

1 And straightway in the morning the high priests held  
a consultation with the elders and scribes and the whole  
high council, and bound Jesus, and carried him away, and  
2 delivered him up to Pilate. And Pilate asked him; ‘Art  
‘thou the king of the Jews?’ And he answering said unto  
3 him; ‘Thou sayest.’ And the high priests accused him  
of many things. And Pilate again asked him, saying;  
4 ‘Answerest thou nothing? behold how many things they  
5 ‘witness against thee.’ But Jesus no more answered any  
6 thing; so that Pilate marvelled. Now at the feast he used to release one prisoner to them, whomsoever they

asked for. And there was one named Barabbas, bound with his fellow rebels, who had committed murder in the rebellion. And the crowd crying aloud began to ask him to do as he always did to them. And Pilate answered them, saying; 'Will ye that I release unto you the king 'of the Jews?' For he knew that the high priests had delivered him up through envy. But the high priests stirred up the crowd, that he should rather release Barabbas unto them. And Pilate answering again said unto them; 'What then will ye that I should do to 'him whom ye call king of the Jews?' And they again cried out; 'Crucify him.' And Pilate said to them; 'Why, what evil hath he done?' And they cried out loudly; 'Crucify him.' And Pilate wishing to content the crowd, released Barabbas unto them; and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, which is the Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it on him, and began to salute him; 'Hail, king of the Jews!' And they smote his head with a reed, and spit at him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple, and put his own clothes on him.

And they lead him out to crucify him. And they force one Simon a Cyrenæan, who was passing by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him to Golgotha, a place, which when interpreted is the Place of a Skull. And they offered him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they part his clothes, casting lots for them, what each should take. And it was the third hour, and they crucified him. And the inscription of his accusation was written over; THE KING OF THE JEWS. And with him they crucify two robbers, one on his right hand, and one on his left. And the scripture was fulfilled, which saith; *And he was numbered with law-breakers.* And they that passed by reviled him, shaking their heads and saying;

30   ‘Ah, thou that destroyest the temple, and buildest it in  
31   ‘three days, save thyself, and come down from the cross.’  
32   And in like wise the high priests, mocking among them-  
33   selves with the scribes, said; ‘He saved others, cannot  
34   ‘he save himself? Let the Christ, the king of Israel, come  
35   ‘down now from the cross, that we may see and believe.’  
36   And they that were crucified with him, reviled him. And when it was the sixth hour there was darkness over the  
37   whole land till the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying; ‘*Eloi, Eloi, lamma  
‘sabachthani?*’ which is, when interpreted, *My God, my  
38   God, why hast thou forsaken me?* And some of the by-  
39   standers, when they heard it, said; ‘Behold, he calleth  
40   ‘Elijah.’ And one ran and filled a spunge with vinegar,  
41   and putting it on a reed, gave him to drink, saying;  
42   ‘Let him alone; let us see if Elijah cometh to take  
43   ‘him down.’

44   And Jesus cried with a loud voice, and breathed his  
45   last. And the veil of the temple was rent in two from  
46   top to bottom. And when the centurion who stood over  
47   against him saw that he so cried out, and breathed his  
48   last, he said; ‘Truly this man was a son of God.’ There  
49   were also women looking on from afar; among whom  
50   also was Mary the Magdalene, and Mary the mother of  
51   James the less and of Joses, and Salome; who also when he  
52   was in Galilee followed him, and ministered unto him; and  
53   many other women, who came up with him to Jerusalem.

54   And now in the evening, when it was the Preparation,  
55   that is, the day before the sabbath, Joseph of Arimathæa,  
56   an honourable counsellor, who was himself also waiting  
57   for the kingdom of God, came and went in boldly to  
58   Pilate, and craved the body of Jesus. And Pilate mar-  
59   velled if he were yet dead; and calling the centurion, he  
60   asked him if he had been long dead. And when he knew  
61   it from the centurion, he gave the body to Joseph. And  
62   he bought a linen cloth, and taking him down, he  
63   wrapped him in the linen, and laid him in a tomb which  
64   was hewn out of a rock, and rolled a stone to the door of  
65   the tomb. And Mary the Magdalene and Mary [the  
66   mother] of Joses saw where he was laid.

And when the sabbath was past, Mary the Magdalene, and Mary the [mother] of James, and Salome, bought spices that they might come and anoint him. And very early on the first day of the week they came to the tomb as the sun rose. And they said to themselves ; 'Who 'will roll away the stone for us from the door of the 'tomb ?' And when they looked up, they saw that the stone had been rolled away ; for it was very great. And entering into the tomb, they saw a young man sitting on the right side, clothed in a white robe ; and they were affrighted. And he saith unto them ; 'Be not affrighted ; 'ye seek Jesus the Nazarene, who was crucified ; he hath 'been raised, he is not here ; behold the place where they 'laid him. But go your way, tell his disciples and Peter, 'that he goeth before you into Galilee ; there ye will see 'him, as he told you.' And they went out, and fled from the tomb ; and trembling and amazement seized them, and they said nothing to any one ; for they were afraid.

And having arisen early on the first day of the week, he appeared first to Mary the Magdalene, out of whom he had cast seven demons. And she went and told those who had been with him, as they were mourning and weeping. And when they heard that he was alive and had been seen by her, they did not believe. After this he appeared in another form unto two of them as they were walking and going into the country. And they went and told the rest ; and they did not believe them. Afterwards he appeared to the eleven themselves as they lay at meat ; and upbraided their unbelief and hardness of heart, because they believed not them that had seen him after he had risen. And he said unto them ; 'Go 'ye into all the world, and preach the good tidings to 'every creature. He that believeth and is baptized will 'be saved ; and he that believeth not will be condemned. 'And these signs will follow the believers ; in my name 'they will cast out demons ; they will speak with new 'tongues ; they will take up serpents ; and if they should 'drink any deadly poison, it will not hurt them ; they 'will lay hands on the sick, and they will recover.' So then the Lord, after speaking to them, was taken up into

20 heaven, and sat on the right hand of God ; and they went forth and preached every where ; the Lord working with them, and confirming the word with signs that followed.

## THE GOOD TIDINGS ACCORDING TO

## LUKE.

1    **W**HEREAS many have taken in hand to draw up an  
2 account of the things which are believed among us, even  
3 as they, who from the beginning were eye-witnesses, and  
4 ministers of the word, have delivered them to us ; it  
5 seemed good to me also, who have had perfect under-  
6 standing of all from the first, to write unto thee in order,  
7 most excellent Theophilus, that thou mightest know the  
8 certainty of those words wherein thou hast been taught.

9    There was in the days of Herod, the king of Judea, a  
10 certain priest named Zacharias, of the course of Abia ;  
11 and his wife was of the daughters of Aaron, and her  
12 name was Elisabeth. They were both righteous before  
13 God, walking in all the commands and ordinances of the  
14 Lord blameless. And they had no child, because Elisabeth  
15 was barren, and they were both well stricken in their days.  
16 And it came to pass while he waited as priest before God  
17 in the order of his course, according to the custom of the  
18 priesthood, his lot was to burn incense when he went into  
19 the temple of the Lord. And the whole multitude of the  
20 people were praying without at the hour of the incense-  
21 burning. And there appeared unto him an angel of the  
22 Lord, standing on the right side of the altar of the incense.  
23 And when Zacharias saw, he was troubled ; and fear fell  
24 on him. But the angel said unto him ;

‘ Be not afraid, Zacharias ;

‘ because thy prayer hath been heard.

‘ And thy wife Elisabeth will bear thee a son ;

‘ and thou shalt call his name John.

14    ‘ And thou wilt have joy and gladness,

‘ and many will rejoice at his birth.

‘For he will be great in the sight of the Lord,  
 ‘and will drink neither wine nor strong drink ;  
 ‘and he will be filled with holy spirit,  
 ‘even from his mother’s womb.

15

‘And many of the sons of Israel will he turn to the Lord  
 their God.

16

‘And he will come first into his sight in the spirit and power  
 of Elijah,

17

‘*to turn the hearts of the fathers to the children ;*  
 ‘and the disobedient, by the wisdom of the just,  
 ‘*to make ready as a people prepared for the Lord.*’

And Zacharias said unto the angel ;

18

‘Whereby shall I know this ? for I am old,  
 ‘and my wife is well stricken in her days.’

And the angel answering said unto him ;

19

‘I am Gabriel, that stand in the sight of God ;  
 ‘and I am sent to speak to thee, and show thee these good  
 tidings.

‘And behold, thou shalt be dumb, and unable to speak,  
 ‘until the day that these things come to pass ;  
 ‘because thou believedst not my words,  
 ‘which will be fulfilled in their season.’

20

And the people were waiting for Zacharias, and marvelled  
 at his tarrying in the temple. And when he came out,  
 he could not speak to them ; and they understood that  
 he had seen a vision in the temple ; and he was making  
 signs to them, and remained speechless. And it came to  
 pass, when the days of his public service were ended, he  
 departed to his own house. And after those days his  
 wife Elisabeth conceived, and hid herself for five months,  
 saying ;

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23

24

‘Thus hath the Lord done to me in days,  
 ‘when he looked to take away my reproach among men.’

25

And in the sixth month the angel Gabriel was sent by  
 God to a city of Galilee, named Nazareth, to a virgin  
 espoused to a man whose name was Joseph, of the house  
 of David ; and the virgin’s name was Mary. And the  
 angel came in unto her and said ;

26

27

28

‘Hail, highly favoured ; the Lord is with thee ;  
 ‘blessed art thou among women.’

29 And she was troubled at his saying, and doubted what  
30 were this salutation. And the angel said unto her;

‘Be not afraid, Mary;  
‘for thou hast found favour with God.

31 ‘And behold, thou wilt conceive in thy womb,  
‘and wilt bear a son, and call his name Jesus.

32 ‘He will be great, and will be called a son of the Highest;  
‘and the Lord God will give unto him his father David’s throne.

33 ‘And he will reign over the house of Jacob for ages;  
‘and of his kingdom there will be no end.’

34 And Mary said unto the angel; ‘How will this be, since  
35 ‘I know not a man?’ And the angel answered and said  
unto her;

‘Holy spirit will come upon thee,  
‘and the power of the Highest will overshadow thee;  
‘and therefore the holy offspring will be called a son of God.

36 ‘And behold, thy cousin Elisabeth, she also hath conceived  
a son in her old age;  
‘and this is the sixth month with her that was called barren.

37 ‘For with God nothing will be impossible.’

38 And Mary said;

‘Behold, I am the handmaid of the Lord;  
‘be it done unto me according to thy saying.’

And the angel departed from her.

39 And Mary arose in those days, and went to the hill  
40 country with haste, to a city of Judah; and entered into  
41 the house of Zacharias, and saluted Elisabeth. And it  
came to pass as Elisabeth heard the salutation of Mary,  
the babe leaped in her womb; and Elisabeth was filled  
42 with holy spirit. And she spake out with a loud voice  
and said;

‘Blessed art thou among women,  
‘and blessed is the fruit of thy womb.

43 ‘And whence is this to me,  
‘that the mother of my lord should come to me?’

44 ‘For lo, as the voice of thy salutation was in mine ears,  
‘the babe leaped in my womb for joy.

45 ‘And blessed is she that believed,  
‘for there will be a performance of the things told her from  
the Lord.’

And Mary said ;

‘ My soul doth magnify the Lord, 46  
 ‘ and my spirit hath rejoiced in God my saviour ; 47  
 ‘ For he regarded the low estate of his handmaiden, 48  
 ‘ for lo, henceforth all generations will call me blessed.  
 ‘ For the Mighty one did great things unto me, 49  
 ‘ and holy is his name.  
 ‘ And his mercy is on them that fear him, 50  
 ‘ to generations of generations.  
 ‘ He showed strength with his arm ; 51  
 ‘ he scattered the proud in the imagination of their hearts.  
 ‘ He put down the mighty from thrones, 52  
 ‘ and raised up the lowly.  
 ‘ He filled the hungry with good things ; 53  
 ‘ and the rich he sent away empty.  
 ‘ He helped his servant Israel, 54  
 ‘ in remembrance of his mercy,  
 ‘ (as he spake unto our fathers,) 55  
 ‘ to Abraham and his seed to the end of the world.’

And Mary abode with her about three months, and 56  
 returned to her own house.

And Elisabeth’s full time came that she should be 57  
 delivered ; and she brought forth a son. And her neighbours 58  
 and her cousins heard that the Lord was showing 59  
 his great mercy on her ; and they rejoiced with her. And 60  
 it came to pass, that on the eighth day they came to 61  
 circumcise the child, and were calling him Zacharias, after 62  
 the name of his father. And his mother answered and 63  
 said ; ‘ No, but he shall be called John.’ And they said 64  
 unto her ; ‘ There is no one in thy family that is called 65  
 ‘ by this name.’ And they made signs to his father, how 66  
 he would have him called. And he asked for a tablet, 67  
 and wrote, saying ; ‘ His name is John.’ And they all 68  
 marvelled. And his mouth was opened immediately, and 69  
 his tongue ; and he spake praising God. And fear came 70  
 on all their neighbours ; and all these sayings were spoken 71  
 of through all the hill country of Judea. And all that 72  
 heard laid them up in their hearts, saying ; ‘ What then 73  
 ‘ will this child be ?’ And the hand of the Lord was with 74  
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67 him. And his father Zacharias was filled with holy spirit, and prophesied, saying ;

68 'Blessed be the Lord, the God of Israel ;  
'for he visited and gave a ransom for his people.

69 'And he raised up a horn of salvation for us,  
'in the house of his servant David ;

70 '(as he spake by the mouth of the holy ones,  
'his prophets from the beginning of the world ;)

71 'a salvation from our enemies,  
'and from the hand of all that hate us ;

72 'to perform the mercy with our fathers,  
'and to remember his holy covenant ;

73 'the oath which he sware to Abraham our father,  
'to grant unto us ;

74 'that, being delivered out of the hand of our enemies,  
'we might serve him without fear,

75 'in holiness and righteousness in his sight,  
'through all our days.

76 'And thou, child, wilt be called a prophet of the Highest,  
'for thou wilt go first before the face of the Lord, to prepare  
his ways ;

77 'in giving knowledge of salvation to his people  
'by the forgiveness of their sins,

78 'through the tender mercy of our God,  
'whereby a dayspring from on high hath visited us,

79 'to give light to them that sit in darkness, and in the shadow  
of death ;  
'to guide our feet into the way of peace.'

80 And the child grew, and waxed strong in spirit ; and was in the deserts till the day of his showing himself unto Israel.

1 And it came to pass in those days that a decree went forth from Cæsar Augustus that all the world should  
2 be registered. (This registry was the first made when  
3 Cyrenius was governor of Syria.) And they all went  
4 to be registered, each into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to David's city, which is called Bethlehem,  
5 (because he was of the house and lineage of David,) to be registered, with Mary his espoused wife who was great

with child. And it happened while they were there, the 6  
 days of her delivery were accomplished. And she brought  
 forth her first born son, and wrapped him in swaddling  
 clothes, and laid him in the manger, because there was no  
 room for them in the guestchamber. And there were  
 shepherds lying in the fields in that country, and keeping  
 watch by night over their flock. And lo, an angel of the  
 Lord came to them, and a glory of the Lord shone round  
 them; and they were afraid with great fear. And the 7  
 angel said unto them ; 8  
 9

‘Fear not; for lo, I bring you good tidings,  
 ‘a great joy, which will be upon all the people.

‘For unto you is born this day a saviour,  
 ‘who is Christ the Lord, in David’s city,

‘And this will be a sign unto you;  
 ‘ye will find a babe in swaddling clothes, lying in a manger.’

And suddenly there was with the angel a multitude of 13  
 the heavenly host, praising God, and saying ;

‘Glory be to God in the highest;  
 ‘and on earth peace, good will toward men.’

And it came to pass as the angels went away from them 15  
 into the heavens, the men, the shepherds, said one to another; ‘Let us go to Bethlehem, and let us see this saying  
 ‘which is come to pass, which the Lord hath made known  
 ‘unto us.’ And they came with haste, and found Mary  
 and Joseph, and the babe lying in the manger. And when 16  
 they saw it, they made known about the saying  
 which was spoken to them about this child. And all that  
 heard wondered about the things which were told them by  
 the shepherds. And Mary kept all these sayings, laying  
 them up in her heart. And the shepherds returned, glorifying  
 and praising God for all that they had heard and  
 seen, as it was told unto them. 17  
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And when eight days were accomplished for circumcising him, then his name was called Jesus, as it was called by the angel before he was conceived in the womb.

And when the days of their purification were accomplished, according to the law of Moses, they brought him up to Jerusalem to present him to the Lord; as it is

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24 written in the law of the Lord, that *every male that openeth the womb shall be called holy to the Lord*; and to offer a sacrifice according to what is said in the law of the  
25 Lord, *a pair of turtle doves, or two young pigeons*. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was just and devout, waiting for the consolation of Israel; and the holy spirit was on him.  
26 And it was revealed to him by the holy spirit, that he would not see death before he had seen the Christ of the  
27 Lord. And he came by the spirit into the temple. And when the parents brought in the child Jesus to do for  
28 him after the custom of the law, then he took him in his arms and blessed God, and said;

29     ‘Now let thy servant depart, O sovereign,  
‘according to thy word, in peace.

30     ‘For mine eyes have seen thy salvation,  
31     ‘which thou preparedst before the face of all the people;  
32     ‘a light to enlighten the Gentiles,  
‘and a glory for thy people Israel.’

33 And his father and mother were wondering at the things  
34 spoken about him. And Simeon blessed them, and said unto Mary his mother;

35     ‘Behold he is set for the fall and rising of many in Israel,  
‘and for a sign which will be spoken against;  
36     ‘(and a sword will pierce through thy own soul also,)  
‘that the doubts of many hearts may be removed.’

37 And there was Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was well stricken in her days, having lived seven years with a husband from her virginity, and being a widow of about eighty-four years; who departed not from the temple, but served night and day with fastings and prayers. And she, coming up in that very hour, acknowledged the Lord, and spake of him to all those who were waiting for redemption in Jerusalem.  
38 And when they had performed all things according to the law of the Lord, they returned to Galilee, to their own city Nazareth.

39     And the child grew, and waxed strong in spirit, filled  
40     with wisdom; and the grace of God was upon him. And

his parents went yearly to Jerusalem to the feast of the Passover. And when he was twelve years old, when they had been up to Jerusalem after the custom of the feast, and had fulfilled the days, as they returned, the youth Jesus tarried behind in Jerusalem; and Joseph and his mother knew it not. And thinking he was in the company, they went a day's journey, and sought him among their kinsfolk and acquaintance. And not finding him, they returned to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed; and his mother said unto him; 'Child, why hast thou dealt thus with us? behold, thy father and I have sought thee sorrowing.' And he said unto them; 'How is it that ye sought me? knew ye not that I must be at my father's house?' And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them. And his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and men.

Now in the fifteenth year of the government of Tiberius Cæsar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of Iturea, and of the country of Trachonitis, and Lysanias was tetrarch of Abilene, and Annas and Caiaphas were high priests, the word of God came on John the son of Zacharias in the desert. And he came into all the neighbourhood of the Jordan, preaching a baptism of repentance for the forgiveness of sins; as it is written in the book of the words of Isaiah the prophet, saying; *A voice of one crying in the desert; Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.* And he said unto the crowds that came forth to be bap-

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tized by him; 'O offspring of vipers, who warned you to  
8 'flee from the wrath to come? Bring forth therefore  
'fruits worthy of repentance; and begin not to say to  
'yourselves; We have Abraham for our father; for I say  
'unto you, that God is able out of these stones to raise up  
9 'children unto Abraham. And already the axe is laid at  
'the root of the trees; therefore every tree that beareth  
10 'not good fruit is hewn down, and cast into the fire.' And  
the crowds asked him, saying; 'What then shall we do?'  
11 And he answereth, and saith unto them; 'He that hath  
'two coats, let him give to him that hath none; and he  
12 'that hath meat, let him do the same.' There came also  
taxgatherers to be baptized, and they said unto him;  
13 'Teacher, what shall we do?' And he said unto them;  
14 'Exact no more than what is appointed to you.' And  
some soldiers also asked him, saying; 'And what shall we  
'do?' And he said unto them; 'Do violence to no one,  
'neither accuse falsely; and be content with your wages.'  
15 And as the people were waiting, and all were reasoning in  
their hearts about John, whether he were the Christ;  
16 John answered them all, saying; 'I indeed baptize you in  
'water; but he that is mightier than I cometh, for whom I  
'am not worthy to unloose the latchet of his shoes; he will  
17 'baptize you in holy spirit and fire. His fan is in his hand,  
'and he will cleanse his floor, and gather the wheat into  
'his granary, but will burn up the chaff in fire unquench-  
18 'able.' And exhorting many other things he preached  
good tidings to the people. And Herod the tetrarch being  
reproved by him about Herodias the wife of his brother,  
20 and about all the evils which Herod had done, added also  
this above all, and shut up John in prison.

21 Now while all the people were being baptized, and  
when Jesus had been baptized and was praying, it came to  
22 pass that the heavens were opened, and the holy spirit  
came down in a bodily shape like a dove upon him, and  
there came a voice from heaven, saying; 'Thou art my  
23 'beloved son, in thee I am well pleased.' And he, Jesus,  
when he began, was about thirty years of age, being, as  
was allowed,

the son of Joseph,  
 the son of Heli,  
 the son of Matthat,  
 the son of Levi,  
 the son of Melchi,  
 the son of Janna,  
 the son of Joseph,  
 the son of Mattathias,  
 the son of Amos,  
 the son of Naum,  
 the son of Esli,  
 the son of Nagge,  
 the son of Maath,  
 the son of Mattathias,  
 the son of Semei,  
 the son of Joseph,  
 the son of Juda,  
 the son of Joanna,  
 the son of Rhesa,  
 the son of Zorobabel,  
 the son of Salathiel,  
 the son of Neri,  
 the son of Melchi,  
 the son of Addi,  
 the son of Cosam,  
 the son of Elmodam,  
 the son of Er,  
 the son of Jose,  
 the son of Eliezer,  
 the son of Jorim,  
 the son of Matthat,  
 the son of Levi,  
 the son of Simeon,  
 the son of Juda,  
 the son of Joseph,  
 the son of Jonan,  
 the son of Eliakim,  
 the son of Melea,

the son of Menan,  
 the son of Mattatha,  
 24 the son of Nathan,  
 the son of David,  
 the son of Jesse, 32  
 the son of Obed,  
 the son of Booz,  
 25 the son of Salmon,  
 the son of Naasson,  
 the son of Aminadab, 33  
 the son of Aram,  
 the son of Esrom,  
 26 the son of Phares,  
 the son of Judah,  
 the son of Jacob, 34  
 the son of Isaac,  
 the son of Abraham,  
 27 the son of Thara,  
 the son of Nachor,  
 the son of Saruch, 35  
 the son of Ragau,  
 the son of Phalec,  
 28 the son of Heber,  
 the son of Sala,  
 the son of Cainan,  
 the son of Arphaxad, 36  
 the son of Sem,  
 29 the son of Noah,  
 the son of Lamech,  
 the son of Mathusala, 37  
 the son of Enoch,  
 the son of Jared,  
 30 the son of Maleleel,  
 the son of Cainan,  
 the son of Enos,  
 the son of Seth, 38  
 the son of Adam,  
 31 the son of God.

2 And Jesus being full of holy spirit returned from the Jordan ; and he was led by the spirit into the desert, 3 being tempted for forty days by the devil. And in those days he ate nothing ; and when they were ended, he was 4 at last hungry. And the devil said unto him ; ' If thou 5 be a son of God, command this stone that it be made 6 bread.' And Jesus answered him, saying ; ' It is written ; 7 *Man shall not live by bread alone, but by every word of* 8 *God.*' And the devil taking him up a high mountain, 9 showed to him all the kingdoms of the world in a moment 10 of time. And the devil said unto him ; ' All this power 11 'will I give thee, and the glory of them ; for it was 12 'delivered to me, and I give it to whomsoever I will. If 13 'therefore thou wilt worship before me, all shall be thine.' 14 And Jesus answered and said unto him ; ' It is written ; 15 *Thou shalt worship the Lord thy God, and him only shalt* 16 *thou serve.*' And he brought him to Jerusalem, and set 17 him on the pinnacle of the temple, and said unto him ; 18 ' If thou be a son of God, cast thyself down from hence ; 19 'for it is written ; *He will give his angels charge of thee, to* 20 *guard thee ; and ; On their hands will they bear thee, lest* 21 *thou strike thy foot against a stone.*' And Jesus answering 22 said unto him ; ' It is said ; *Thou shalt not try the Lord* 23 *thy God.*' And when the devil had ended every temptation, 24 he departed from him for a season.

25 And Jesus returned in the power of the spirit into Galilee ; and a fame of him went out through all the 26 neighbourhood. And he taught in their synagogues, 27 glorified by all. And he went to Nazareth where he had 28 been brought up ; and as his custom was, he went into the 29 synagogue on the sabbath day, and stood up to read. 30 And there was delivered to him the book of the prophet 31 Isaiah ; and when he had opened the book, he found the 32 place where it was written ; *The spirit of the Lord is upon* 33 *me ; because he hath anointed me to preach good tidings to* 34 *the poor ; he hath sent me to preach liberty to the captives,* 35 *and recovering of sight to the blind, and to set at liberty* 36 *them that are bruised, to preach the acceptable year of the* 37 *Lord.* And he closed the book, and gave it back to the 38 servant, and sat down. And the eyes of all who were in

the synagogue were fastened on him. And he began to say unto them ; ' To day is this scripture fulfilled in your 'ears.' And all bare witness to him, and wondered at the words of grace which came out of his mouth ; and they said ; ' Is not this Joseph's son ? ' And he said unto them ; ' Ye will surely say to me this proverb ; *Physician, heal thyself* ; whatever we have heard was done in Caper-naum, do thou also here in thine own country.' And he said ; ' Verily I say unto you, no prophet is received in his 'own country. But I tell you of a truth, many widows 'were in Israel in the days of Elijah, when the heavens 'were shut up for three years and six months, so that there 'came a great famine over all the land ; but to none of 'them was Elijah sent, but into Sarepta of Sidon, to a 'widow woman. And many lepers were in Israel in the 'days of Elisha the prophet ; and none of them was 'cleansed, but Naaman the Syrian.' And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city ; and led him to the brow of the hill whereon their city was built, that they might cast him down. But passing through the midst of them he went his way.

And he came down to Capernaum, a city of Galilee, and taught them on the sabbath. And they were astonished at his teaching, for his word was with authority. And in the synagogue was a man who had a spirit of an unclean demon. And it cried out with a loud voice, saying ; ' Let us alone ; what have we to do with thee, Jesus the Nazarene ? Art thou come to destroy us ? I 'know thee who thou art, the holy one of God.' And Jesus rebuked it, saying ; ' Hold thy peace, and come out 'of him.' And when the demon had thrown him in the midst, it came out of him, and hurt him not. And amazement came on them all ; and they spake to one another, saying ; ' What is this word, that with authority and 'power he commandeth the unclean spirits, and they come 'out ? ' And fame of him went out into every place of the neighbourhood.

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken

39 with a great fever ; and they asked him about her. And he stood over her, and rebuked the fever ; and it left her ;  
40 and she immediately rose and ministered unto them. And as the sun was setting, all that had any sick with divers diseases brought them unto him ; and he laid his hands  
41 on each of them, and healed them. And demons came out of many, crying, and saying ; 'Thou art the son of 'God.' And he rebuking suffered them not to speak ;  
42 for they knew that he was the Christ. And when it was day, he departed and went into a desert place ; and the crowds sought him, and came to him, and stayed him  
43 from departing from them. And he said unto them ; 'I 'must preach the good tidings of the kingdom of God to  
44 'other cities also; for thereunto was I sent.' And he was preaching in the synagogues of Galilee.

1 It came to pass, as the crowd pressed upon him to hear the word of God, and he was standing by the lake of  
2 Gennesaret, he saw two boats standing by the lake's side ; but the fishermen had come out of them, and were washing  
3 their nets. And he went into one of the boats, which was Simon's, and asked him to thrust out a little from the land. And he sat down and taught the crowds from  
4 the boat. And as he left off speaking, he said unto Simon ; 'Thrust out into the deep, and let down your  
5 'nets for a draught.' And Simon answering said unto him ; 'Master, we have toiled through the whole night,  
6 'and have taken nothing ; but at thy word I will let  
7 'down the net.' And when they had done this, they gathered in a great multitude of fishes ; and their net  
8 was breaking. And they beckoned to their partners, who were in the other boat, to come and help them. And they came, and filled both the boats, so that they  
9 began to sink. And Simon Peter seeing it, fell at the knees of Jesus, saying ; 'Depart from me, for I am a  
10 'sinful man, O Lord.' For amazement seized him and all who were with him, at the draught of fishes which  
11 they had taken, and also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon ; 'Fear not ; from henceforth thou shalt catch  
11 'men.' And when they had drawn their boats on to the land, they left all and followed him.

And it came to pass when he was in one of the cities, 12  
 behold, a man full of leprosy, seeing Jesus, fell on his  
 face, and besought him, saying; 'Lord, if thou wilt, thou  
 'canst make me clean.' And he put forth his hand and  
 touched him, saying; 'I will, be thou clean.' And 13  
 immediately the leprosy departed from him. And he  
 charged him to tell no one; 'but go, and show thyself to  
 'the priest, and offer for thy cleansing as Moses com- 14  
 'manded for a witness to them.' But the fame of him  
 went abroad the more; and many crowds came together  
 to hear, and to be healed by him of their sicknesses. 15  
 And he was withdrawn in the desert, and praying. 16

And it came to pass on one of the days, as he was 17  
 teaching, there were Pharisees and teachers of the law  
 sitting, who had come from every village of Galilee and  
 Judea, and Jerusalem; and there was a mighty work of 18  
 the Lord in healing them. And behold, there were men  
 carrying on a bed a palsied man; and they sought to  
 bring him in, and to lay him before him. And not finding 19  
 how they could bring him in, because of the crowd, they  
 went up on the housetop, and let him down with his  
 couch along the tiling into the midst before Jesus. And  
 seeing their faith he said; 'Man, thy sins are forgiven 20  
 'thee.' And the scribes and Pharisees began to reason,  
 saying; 'Who is this that speaketh blasphemies? Who 21  
 'can forgive sins, but God alone?' But Jesus, perceiving  
 their thoughts, answered and said unto them; 'What 22  
 'reason ye in your hearts? Which is easier to say; Thy 23  
 'sins are forgiven thee; or to say; Arise and walk? But  
 'that ye may know that the Son of man hath power on 24  
 'earth to forgive sins,' he said unto the palsied man; 'I  
 'say unto thee, Arise, take up thy couch, and go to thine 25  
 'house.' And immediately he stood up before them, and  
 taking up that whereon he lay, departed to his own  
 house, glorifying God. And amazement seized them all; 26  
 and they glorified God, and were filled with fear, saying;  
 'We have seen wonderful things to day.'

And after this he went forth, and saw a tax-gatherer,  
 named Levi, sitting at the tax-office, and he said unto  
 him; 'Follow me.' And leaving all things, he rose up 27  
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29 and followed him. And Levi made a great feast for him in his house ; and there was a great crowd of tax-gatherers and others who were lying at meat with them. But their scribes and Pharisees murmured at his disciples, saying ; 'Why do ye eat and drink with the tax-gatherers and sinners ?' And Jesus answering said unto them ; 'They that are whole need not a physician, but they that are sick ; I am not come to call the righteous, but sinners to repentance.' And they said unto him ; 'Why do the disciples of John fast often, and make prayers, and in like wise the disciples of the Pharisees ; but thine eat and drink ?' And he said unto them ; 'Can ye make the sons of the bride-chamber fast, while the bridegroom is with them ? But days will come when the bridegroom will be taken away from them, and then will they fast in those days.' And he spake also a parable unto them. 'No one putteth a patch of new cloth on old cloth ; else the new maketh a rent, and the patch of new agreeth not with the old. And no one putteth new wine into old skins ; else the new wine will burst the skins, and it will be spilled, and the skins will perish. But new wine must be put into new skins, and both are saved. And no one after drinking old wine straightway wisheth for new ; for he saith, the old is better.'

1 And it came to pass on a sabbath called second-first, that he went through the corn fields ; and his disciples plucked the ears of corn, and ate, rubbing them in their hands. And some of the Pharisees said unto them ; 'Why do ye that which is not lawful to do on the sabbath ?' And Jesus answering them said ; 'Have ye not read what David did, when he was hungry, and they that were with him ; how he went into the house of God, and took and ate the shew-bread, and gave also to those that were with him ; which it is not lawful to eat but to the priests alone ?' And he said unto them ; 'The Son of man is lord also of the sabbath.'

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught. And there was a man there whose right hand was withered. And the scribes and Pharisees watched him, whether he would

heal on the sabbath, that they might find an accusation  
against him. But he knew their thoughts, and said unto  
the man that had the withered hand; 'Rise up, and stand  
'in the midst.' And he arose and stood. Therefore  
Jesus said unto them; 'I will ask you; which is lawful  
'on the sabbath, to do good or to do evil? to save life,  
'or to kill?' And looking round on them all, he said  
unto him; 'Stretch forth thine hand.' And he did;  
and his hand was restored as the other. And they were  
filled with madness; and they communed one with another,  
what they should do with Jesus.

And it came to pass in those days, that he went out to  
the mountain to pray, and passed the night in the house  
of prayer to God. And when it was day, he called his  
disciples, and of them he chose twelve, whom he named  
apostles; Simon whom he also named Peter, and Andrew  
his brother, James and John, Philip and Bartholomew,  
Matthew and Thomas, James the son of Alphæus, and  
Simon called Zelotes, Judas the brother of James, and  
Judas Iscariot, who also became the traitor. And he  
came down with them, and stood in the plain; and a  
crowd of his disciples, and a great multitude of the people  
from all Judea, and Jerusalem, and from the sea coast of  
Tyre and Sidon, who came to hear him, and to be healed  
of their diseases; and they that were vexed with unclean  
spirits; and they were healed. And all the crowd sought  
to touch him; for power went out of him and healed all.  
And he lifted up his eyes on his disciples and said;  
'Blessed are ye poor, for your's is the kingdom of God.  
'Blessed are ye that hunger now, for ye will be filled.  
'Blessed are ye that weep now, for ye will laugh. Blessed  
'are ye when men shall hate you, and when they shall  
'avoid you, and shall reproach you, and cast out your  
'name as evil, for the Son of man's sake. Rejoice ye in  
'that day, and leap for joy; for behold, your reward is  
'great in heaven; for thus their fathers did unto the  
'prophets. But alas for you that are rich, for ye have  
'had your consolation. Alas for you that are filled, for  
'ye will be hungry. Alas for you that laugh now, for ye  
'will mourn and weep. Alas when men speak well of

'you, for thus did their fathers unto the false prophets.  
27 'But I say unto you that hear, love your enemies, do  
28 'good to them that hate you, bless them that curse you,  
29 'pray for them that reproach you. To him that smiteth  
'thee on the cheek offer also the other; and from him  
'that taketh away thy cloak forbid not thy coat also.  
30 'Give to every one that asketh of thee, and of him that  
31 'taketh away thy goods ask not again. And as ye would  
'that men should do unto you, do ye also in like wise  
32 'unto them. For if ye love them that love you, what  
'thanks have ye? for sinners also love those that love  
33 'them. And if ye do good to those that do good to you,  
'what thanks have ye? for sinners also do the same.  
34 'And if ye lend to those of whom ye hope to receive  
'back, what thanks have ye? for sinners also lend to sin-  
35 'ners, to receive as much back. But love your enemies,  
'and do good, and lend hoping for nothing back; and  
'your reward will be great, and ye will be sons of the  
'Highest; for he is kind to the unthankful and to the  
36 'evil. Be ye therefore merciful, as your Father also is  
37 'merciful. And judge not, and ye shall not be judged;  
'condemn not, and ye shall not be condemned; forgive,  
38 'and ye shall be forgiven; give, and it shall be given to  
'you; good measure, pressed down, and shaken together,  
'and running over, will men give into your bosom. For  
'with the same measure with which ye measure will it be  
39 'measured back to you.' And he spake a parable unto  
them; 'Can the blind lead the blind? will not both fall  
40 'into a ditch? The disciple is not above his teacher.  
'but every one that is perfect will be as his teacher.  
41 'And why seest thou the chaff that is in thy brother's  
'eye, but perceiveth not the splinter that is in thine own  
42 'eye? Or how canst thou say unto thy brother; Brother,  
'let me pull out the chaff that is in thine eye; while thou  
'seest not the splinter that is in thine own eye? Thou  
'hypocrite, first pull the splinter out of thine own eye,  
'and then thou wilt see clearly to pull out the chaff that  
43 'is in thy brother's eye. For a good tree bringeth not  
'forth corrupt fruit; nor doth a corrupt tree bring forth  
44 'good fruit. For every tree is known by its own fruit.

‘For men do not gather figs off thorns, nor do they  
 ‘gather grapes off a bramble bush. A good man out of  
 ‘the good treasure of his heart bringeth forth good, and  
 ‘an evil man out of the evil treasure of his heart bringeth  
 ‘forth evil; for out of the overflow of the heart his mouth  
 ‘speaketh. And why call ye me, Lord, Lord, and do not  
 ‘the things which I say? Every one that cometh unto  
 ‘me, and heareth my words, and doeth them, I will show  
 ‘you to whom he is like. He is like a man building a  
 ‘house, who dug, and sunk, and laid a foundation on the  
 ‘rock; and when there arose a flood, the stream beat  
 ‘upon that house, but could not shake it; for it was  
 ‘founded on the rock. And he that heareth, and doeth  
 ‘not, is like a man building a house on the earth without  
 ‘a foundation; and the stream beat upon it, and imme-  
 ‘diately it fell, and the ruin of that house was great.’

Now when he had ended all his sayings in the ears of  
 the people, he entered into Capernaum. And a certain  
 centurion’s slave, who was valuable to him, was sick and  
 ready to die. And when he heard of Jesus, he sent elders  
 of the Jews unto him, asking him to come and heal his  
 slave. And when they came to Jesus, they besought him  
 earnestly, saying; ‘He is worthy that thou shouldest do  
 ‘this for him, for he loveth our nation, and he built us the  
 ‘synagogue.’ And Jesus went with them. And when he  
 was already not far from the house, the centurion sent  
 friends to him, saying unto him; ‘Lord, trouble not thyself;  
 ‘for I am not worthy that thou shouldest enter under my  
 ‘roof; wherefore neither thought I myself worthy to  
 ‘come unto thee; but command by a word, and my servant  
 ‘will be healed. For I am a man set under authority,  
 ‘having soldiers under me; and I say unto this one; Go;  
 ‘and he goeth; and to another; Come, and he cometh;  
 ‘and to my slave; Do this; and he doeth.’ And Jesus  
 hearing this, marvelled at him; and turning, said to the  
 crowd that followed him; ‘I say unto you, I have not found  
 ‘so great faith in Israel.’ And they that were sent, return-  
 ing to the house, found the slave whole that had been sick.

And it came to pass on the day after, that he was going  
 into a city called Nain; and there went with him a good

12 many of his disciples, and a great crowd. And as he  
 came nigh to the gate of the city, behold, a dead man was  
 carried out, an only son of his mother, and she was a  
 widow; and with her was a rather great crowd of the city.  
 13 And when the Lord saw her, he had pity on her, and said  
 14 unto her; 'Weep not.' And he came and touched the  
 bier; and the bearers stood still. And he said; 'Young  
 15 'man, I say unto thee, arise.' And the dead man sat up,  
 and began to speak; and he gave him to his mother.  
 16 And there came a fear on all; and they glorified God,  
 saying; 'A great prophet is risen up among us;' and,  
 17 'God hath visited his people.' And this saying about him  
 went forth through all Judea, and through all the neigh-  
 bourhood.  
 18 19 And John's disciples told him of all these things. And  
 John calling two of his disciples, sent them to Jesus,  
 saying; 'Art thou he that was coming, or wait we for  
 20 'another?' And when the men were come unto him, they  
 said; 'John the Baptist hath sent us unto thee, saying;  
 'Art thou he that was coming, or wait we for another?'  
 21 And in the same hour he cured many of diseases, and of  
 plagues, and of evil spirits, and to many blind persons  
 22 he gave sight. And Jesus answering said unto them;  
 'Go, and tell John what ye have seen and heard; that  
 'the blind receive sight, the lame walk, the lepers are  
 'cleansed, the deaf hear, the dead are raised, to the poor  
 23 'good tidings are preached. And blessed is he who ever  
 24 'shall not stumble at me.' And when John's messengers  
 were gone, he began to say unto the crowds about John;  
 'What went ye out into the desert for to see? A reed  
 25 'shaken by the wind? But what went ye out for to see?  
 'A man clothed in soft raiment? Behold, those in gor-  
 'geous raiment, and delicate living, are in kings' courts.  
 26 'But what went ye out for to see? A prophet? Yea,  
 27 'I say unto you, and more than a prophet. This is he of  
 'whom it is written; *Behold, I send my messenger before*  
 28 '*thy face, who shall prepare thy way before thee.* For I  
 'say unto you, among those who are born of women there  
 'is not a greater prophet than John the Baptist; but the  
 29 'least in the kingdom of God is greater than he.' And all

the people that heard, and the tax-gatherers, justified God, having been baptized with the baptism of John. But the Pharisees and teachers of the law rejected the counsel of God within themselves, not having been baptized by him. 'Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying; We have piped to you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say; He hath a demon. The Son of man is come eating and drinking; and ye say; Behold, a gluttonous man, and a wine-bibber, a friend of tax-gatherers and sinners. But wisdom is justified of all her children.'

And one of the Pharisees asked him to eat with him. And he went into the Pharisee's house, and lay down to meat. And behold, a woman in the city, who was a sinner, knowing that he was lying at meat in the Pharisee's house, brought an alabaster box of ointment; and standing behind by his feet, weeping, she began to wash his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee who had invited him saw it, he spake within himself, saying; 'This man, if he were a prophet, would have known who and what this woman is that toucheth him; for she is a sinner.' And Jesus answering said unto him; 'Simon, I have something to say to thee.' And he saith; 'Teacher, say on.' 'A certain creditor had two debtors; the one owed five hundred Denarii [or four thousand pence], and the other fifty [or four hundred pence]. And as they had nothing to pay, he forgave them both. Say then; which of them will love him most?' And Simon answering said; 'I suppose he to whom he forgave most.' And he said unto him; 'Thou hast judged rightly.' And turning to the woman, he said unto Simon; 'Seest thou this woman? I entered into thine house; thou gavest me no water for my feet; but she washed my feet with her tears, and wiped them with her hair. Thou gavest me

46      'no kiss; but she, from the time I came in, hath not  
46      'ceased kissing my feet. My head with oil thou didst  
46      'not anoint; but she anointed my feet with ointment.  
47      'Wherefore, I say unto thee; her sins, which are many,  
47      'are forgiven, therefore she loved much; but to whom  
48      'little is forgiven, he loveth little.' And he said unto  
49      her; 'Thy sins are forgiven.' And the guests began to  
49      say to themselves; 'Who is this that even forgiveth  
50      'sins?' And he said unto the woman; 'Thy faith hath  
50      'saved thee; go in peace.'

1      And it came to pass afterwards that he went through  
1      city and village, preaching and showing the good tidings  
1      of the kingdom of God. And with him were the twelve,  
2      and certain women who had been healed of evil spirits  
2      and sicknesses, Mary called Magdalene, out of whom  
3      went seven demons, and Joanna the wife of Chuza,  
3      Herod's deputy, and Susanna, and many other women  
4      who ministered unto him out of their substance. And  
4      when a great crowd was come together, and those of the  
5      cities had come out unto him, he said in a parable; 'The  
5      'sower went out to sow his seed. And as he sowed,  
6      'some fell by the road side; and it was trodden down,  
6      'and the fowls of the air devoured it. And some fell  
7      'upon the rock; and when it sprang up it withered away,  
7      'because it lacked moisture. And other fell in the midst  
8      'of thorns; and the thorns sprang up with it and choked  
8      'it. And other fell on good ground, and sprang up, and  
8      'bare fruit a hundred fold.' And as he said this, he  
9      cried; 'He that hath ears to hear let him hear.' And  
9      his disciples asked him, saying; 'What may this parable  
10      'be?' And he said; 'To you it is given to know the  
10      'mysteries of the kingdom of God, but to the others in  
10      'parables; that *seeing they may not see; and hearing they*  
11      '*may not understand.* Now the parable is this. The  
11      'seed is the word of God. Those by the road side are  
12      'the hearers; then cometh the devil, and taketh away  
12      'the word out of their hearts, lest they should believe  
13      'and be saved. And those on the rock are they, who,  
13      'when they hear, receive the word with joy; and these  
13      'have no root, they believe for a time, and in a time of

'temptation fall away. And that which fell among the 14  
 'thorns are they, who having heard, on going forth, are  
 'choked by the cares, and riches, and pleasures of life, 15  
 'and bear no fruit. But that on the good ground are  
 'they, who in an honest and good heart, having heard the  
 'word, keep it and bear fruit with patience. No one, 16  
 'when he hath lighted a lamp, covereth it with a vessel,  
 'or putteth it under a bed, but setteth it on a lamp- 17  
 'stand, that those who enter may see the light. For  
 'nothing is secret, which will not be made manifest; nor  
 'hid, that will not be known, and come into sight. Take 18  
 'heed therefore how ye hear; for whoever hath, unto him  
 'will be given; for whoever hath not, from him will be  
 'taken even what he seemeth to have.'

Then his mother and brethren came towards him, but 19  
 could not come at him for the crowd. And it was told 20  
 to him by some who said; 'Thy mother and thy brethren 21  
 'are standing without, wishing to see thee.' And he  
 answered and said unto them; 'My mother and my  
 'brethren are these, who hear the word of God and do it.' 22

And it came to pass on one of the days, that he went 23  
 into a boat with his disciples; and said unto them; 'Let 24  
 'us go over to the other side of the lake.' And they  
 launched forth. And as they sailed, he fell asleep. And 25  
 there came a storm of wind on the lake; and they were  
 filling with water, and were in danger. And they came  
 and awoke him, saying; 'Master, Master, we perish.'  
 Then he arose, and rebuked the wind and the raging of  
 the water. And they ceased, and there was a calm. And  
 he said unto them; 'Where is your faith?' And being  
 afraid they wondered, saying one to another; 'Who then  
 'is this; for he commandeth the winds and the water,  
 'and they obey him?'

And they sailed to the country of the Gadarenes, which 26  
 is over against Galilee. And as he landed, there met 27  
 him a certain man out of the city, who had demons for  
 a long time, and ware no clothes, nor abode in a house,  
 but in the tombs. And when he saw Jesus, he cried out,  
 and fell before him, and with a loud voice said; 'What  
 'have I to do with thee, Jesus, son of the most high'

29 'God? I beseech thee torment me not.' For he com-  
manded the unclean spirit to come out of the man. For  
oftentimes it had caught him; and he was guarded, and  
bound with chains and fetters; and he brake the bands,  
30 and was driven by the demon into the desert. And  
Jesus asked him, saying; 'What is thy name?' And he  
said; 'Legion;' because many demons went into him.  
31 And he besought him not to command them to go out into  
32 the bottomless pit. And there was an herd of a good  
many swine feeding on the mountain; and they besought  
him that he would suffer them to enter into them. And  
33 he suffered them. And the demons going out of the  
man, entered into the swine; and the herd rushed down  
34 the cliff into the lake, and were drowned. And when  
they that fed them saw what was done, they fled, and told  
35 it in the city and in the country. And they went out to  
see what was done. And they came to Jesus, and found  
the man, out of whom the demons had gone forth, sitting  
at the feet of Jesus, clothed and in his right mind; and  
36 they were afraid. And they also who saw it told them  
37 how he that had been a demoniac was healed. Then the  
whole multitude of the neighbourhood of the Gadarenes  
asked him to depart from them; for they were taken with  
a great fear. And he went into the boat and returned.  
38 And the man out of whom the demons had gone forth  
asked to be with him. But Jesus sent him away, saying;  
39 'Return to thine house, and show how great things God  
'hath done for thee.' And he went away, publishing  
through the whole city how great things Jesus had done  
for him.  
40 And it came to pass, that, as Jesus returned, the crowd  
41 received him; for they were all waiting for him. And  
behold, there came a man named Jairus, and he was a  
ruler of the synagogue. And falling at the feet of Jesus,  
42 he besought him to come into his house; for he had an  
only daughter, about twelve years of age, and she was  
dying. And as he went the crowd pressed round him.  
43 And there was a woman who had an issue of blood twelve  
years, who had spent all her living upon physicians, and  
44 could not be healed by any. She came behind, and

touched the hem of his cloak ; and immediately her issue of blood was stopped. And Jesus said ; 'Who touched me ?' And when all denied, Peter and they that were with him said ; 'Master, the crowds throng thee and press ; and sayest thou ; Who touched me ?' And Jesus said ; 'Some one touched me, for I know that virtue went out of me.' And the woman, seeing that she was not hid, came trembling, and falling before him, declared to him before all the people why she touched him, and how she was healed immediately. And he said unto her ; 'Daughter, be of good cheer ; thy faith hath made thee whole ; go in peace.' While he yet spake there cometh one from the ruler of the synagogue's house, saying unto him ; 'Thy daughter is dead ; trouble not the Teacher.' But Jesus hearing it, answered him, saying ; 'Fear not, only believe, and she will be made whole.' And when he came into the house, he suffered no one to go in, save Peter and John and James, and the father and mother of the maiden. And all were weeping and bewailing her ; but he said ; 'Weep not ; she is not dead, but sleepeth.' And they laughed at him, knowing that she was dead. And he put them all out, and taking her by the hand, spoke aloud, saying ; 'Maid, arise.' And her spirit came again, and she arose straightway : and he ordered food to be given her. And her parents were astonished ; but he charged them to tell no one what was done.

Then he called together the twelve, and gave them power and authority over all the demons, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them ; 'Take nothing for the road, neither staff, nor scrip, nor bread, nor silver, nor have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whoever will not receive you, when ye go out of that city, shake off the dust from your feet as a witness against them.' And they departed, and went through the villages, preaching the good tidings, and healing every where.

Now Herod the tetrarch heard of all that was done by him ; and he was troubled, because it was said by some,

8 that John had been raised from the dead ; and by some, that Elijah had appeared ; and by others, that one of the  
9 old prophets had arisen again. And Herod said ; ' John  
' I have beheaded ; but who is this of whom I hear such  
' things ? ' And he sought to see him.  
10 And the Apostles, when they returned, told him what  
they had done. And he took them, and withdrew privately  
11 into a desert place of the city called Bethsaida. And the  
crowds, when they knew it, followed him. And he received  
12 them, and spake unto them of the kingdom of God ; and  
healed them that had need of healing. And the day began  
to set ; and the twelve came and said unto him ; ' Send  
' the crowd away, that they may go into the villages and  
' country around, and lodge, and get victuals ; for here we  
13 are in a desert place.' But he said unto them ; ' Give  
' them food.' And they said ; ' We have no more than  
' five loaves and two fishes ; unless we go and buy meat  
14 ' for all this people.' For they were about five thousand  
men. And he said unto his disciples ; ' Make them lie  
15 ' down in companies of fifty each.' And they did so, and  
16 made them all lie down. And taking the five loaves and  
the two fishes, and looking up to heaven, he blessed them,  
and brake, and gave to his disciples to set before the  
17 crowd. And they ate and were all filled ; and there were  
taken up what remained to them, twelve baskets of  
fragments.  
18 And it came to pass, as he was apart praying, his  
disciples were with him ; and he asked them, saying ;  
19 ' Whom say the crowds that I am ? ' And they answering  
said ; ' John the Baptist ; and some, Elijah ; and others,  
20 ' that one of the old prophets is risen again.' And he  
said unto them ; ' But whom say ye that I am ? ' And  
Peter answering said ; ' The Christ [or Anointed One] of  
21 ' God.' And he charged them, and ordered them to tell  
22 it to no one ; saying, that the Son of man must suffer  
many things, and be rejected by the elders and high  
priests and scribes, and be slain, and be raised on the  
23 third day. And he said unto them all ; ' If any one wish  
' to come after me, let him deny himself, and take up his  
24 ' cross daily, and follow me. For whoever would save

'his life, will lose it ; and whoever would lose his life for  
'my sake, he will save it.' For what is a man advantaged,  
if he gain the whole world, and lose himself, or be con-  
demned ? ' For whoever shall be ashamed of me and of  
'my words, of him will the Son of man be ashamed, when  
'he shall come in his glory, and in the glory of the Father  
'and of the holy angels. But I tell you of a truth, there  
'be some of those standing here, that will not taste of  
'death, till they see the kingdom of God.'

And it came to pass about eight days after these  
sayings, he took Peter and John and James, and went up  
the mountain to pray. And as he prayed, the look of his  
face was changed, and his raiment was glistening white.  
And behold, there talked with him two men, who were  
Moses and Elijah ; who appeared in glory, and spake of  
his departure, which he was about to fulfil at Jerusalem.  
But Peter and they that were with him were heavy with  
sleep ; and when they awoke they saw his glory, and the  
two men standing with him. And it came to pass, as  
these departed from him, Peter said unto Jesus ; ' Master,  
'it is good for us to be here ; and let us make three  
'tents, one for thee, and one for Moses, and one for  
'Elijah ;' not knowing what he said. And while he thus  
spake, there came a cloud and overshadowed them ; and  
they feared as those entered the cloud. And there came  
a voice out of the cloud, saying ; ' This is my beloved  
'son, hear him.' And when the voice came, Jesus was  
found alone. And they kept it close, and told no one in  
those days any of the things which they had seen.

And it came to pass on the next day, as they came  
down from the mountain, a great crowd met him. And  
behold, a man of the crowd cried out, saying ; ' Teacher,  
'I beseech thee to look on my son, for he is mine only  
'child. And lo, a spirit taketh him, and suddenly crieth  
'out, and teareth him with foam, and bruising him  
'scarcely leaveth him. And I besought thy disciples to  
'cast it out ; and they could not.' And Jesus answering  
said ; ' O unbelieving and misguided generation, how long  
'shall I be with you, and suffer you ? Bring hither thy  
'son.' And as he was yet coming, the demon threw him

43 down and tore him. And Jesus rebuked the unclean spirit, and healed the young man, and gave him back to his father. And they were all amazed at the mighty power of God.

44 But while they wondered every one at all that Jesus did, he said unto his disciples; 'Lay ye these sayings in 45 'your ears, for the Son of man is about to be delivered up 46 'into the hands of men.' But they understood not this saying, and it was hid from them, so that they perceived it not. And they feared to ask him about this saying.

47 Then there arose a reasoning among them, which of 48 them should be greatest. And Jesus, perceiving the 49 doubt of their heart, took a child, and set it by him, and said unto them; 'Whoever shall receive this child in 50 'my name, receiveth me; and whoever shall receive me, 51 'receiveth Him that sent me; for he that is least among 52 'you all, he shall be great.' And John answered and said; 'Master, we saw one casting out demons in thy 53 'name; and we forbad him, because he followeth not 54 'with us.' And Jesus said unto him; 'Forbid him not; 55 'for he that is not against you is for you.'

56 And it came to pass, when the days of his withdrawing were completed, he set his face to go to Jerusalem, and sent messengers before his face. And they went and entered a village of the Samaritans, to make ready for 57 for him. And they received him not, because his face 58 was going to Jerusalem. And when his disciples James and John saw it, they said; 'Lord, wilt thou that we 59 'command fire to come down from heaven and to consume 60 'them; even as Elijah did?' But he turned, and rebuked them, and said; 'Ye know not what spirit ye are of.' And they went into another village.

61 And it came to pass, as they went on the way, some one said unto him; 'Lord, I will follow thee wherever 62 'thou goest.' And Jesus said unto him; 'The foxes 63 'have holes, and the birds of the air have nests; but the 64 'Son of man hath not where to lay his head.' And he 65 said unto another; 'Follow me.' But he said; 'Lord, 66 'suffer me first to go and bury my father.' And Jesus said unto him; 'Leave the dead to bury their own dead;

‘but go thou and preach the kingdom of God.’ And another said; ‘Lord, I will follow thee; but first let me bid farewell to those at home.’ And Jesus said unto him; ‘No one having put his hand to the plough, and looking back, is fit for the kingdom of God.’

After this the Lord appointed seventy others also, and sent them two by two before his face into every city and place where he was himself coming. Therefore said he unto them; ‘The harvest truly is great, but the labourers few; pray ye therefore the Lord of the harvest, that he would send forth labourers to his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no one by the way. And whatever house ye enter, first say; Peace be to this house. And if a son of peace be there, your peace will rest upon it; if not, it will return to you. And remain in the same house, eating and drinking what they give; for the labourer is worthy of his hire. Go not from house to house. And whatever city ye enter, and they receive you, eat the things set before you; and heal the sick therein, and say unto them; The kingdom of God is come nigh upon you. But whatever city ye enter, and they receive you not, go out into its open squares, and say; Even the dust of your city, which cleaveth to us, we wipe off against you; moreover know this, that the kingdom of God is at hand. I say unto you, that it will be more tolerable in that day for Sodom, than for that city. Alas for thee, Chorazin! alas for thee, Bethsaida; for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had long ago repented, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, who art exalted to heaven, wilt be thrust down to hell. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me.’

And the seventy returned with joy, saying; ‘Lord, even the demons obey us in thy name.’ And he said unto them; ‘I beheld Satan falling as lightning from

19 'heaven. Behold, I give you power to tread on serpents  
20 'and scorpions, and over all the power of the enemy;  
21 'and nothing shall hurt you. But in this rejoice not,  
22 'that the spirits obey you; but rejoice that your names  
23 'are written in heaven.' In that hour Jesus rejoiced in  
his spirit, and said; 'I thank thee, Father, Lord of  
24 'heaven and earth, that thou hast hid these things from  
25 'the wise and prudent, and hast revealed them to babes;  
26 'yea, Father, for so it seemed good in thy sight. All  
27 'things are delivered to me by my Father; and no one  
28 'knoweth who the Son is, but the Father; and who the  
29 'Father is but the Son, and he to whom the Son wisheth  
30 'to reveal him.' And turning to the disciples he said  
privately; 'Blessed are the eyes that see what ye see;  
31 'for I say unto you, that many prophets and kings wished  
32 'to see what ye see, and did not see; and to hear what  
33 'ye hear, and did not hear.'

34 And behold, a certain teacher of the law stood up and  
35 tempted him, saying; 'Teacher, what shall I do to inherit  
36 'eternal life?' And he said unto him; 'What is written  
37 'in the law? how readest thou?' And he answering  
38 said; '*Thou shalt love the Lord thy God with all thy*  
*'heart, and with all thy soul, and with all thy strength,*  
*'and with all thy mind, and thy neighbour as thyself.*'  
39 And he said unto him; 'Thou hast answered right; this  
40 'do and thou shalt live.' But he, wishing to justify  
41 himself, said to Jesus; 'And who is my neighbour?'  
42 And Jesus answering said; 'A certain man went down  
43 'from Jerusalem to Jericho, and fell among robbers, who  
44 'stripped him, and wounded him, and departed, leaving  
45 'him half dead. By chance a certain priest came down  
46 'that way; and seeing him he passed by on the other  
47 'side. And in like wise a Levite, when he was at the  
48 'place, came and looked, and passed by on the other  
49 'side. But a certain Samaritan journeying came upon  
50 'him; and when he saw him, pitied him. And he went  
51 'to him, and bound up his wounds, pouring on him oil  
52 'and wine, and set him on his own beast, and brought  
53 'him to an inn, and took care of him. And on the  
54 'morrow when he departed he took out two Denarii, [or

‘sixteen pence,] and gave to the host, and said unto him ;  
 ‘Take care of him ; and whatever thou spendest more,  
 ‘I will repay thee on my return. Which now of these 36  
 ‘three, thinkest thou, was neighbour to him that fell  
 ‘among the robbers?’ And he said ; ‘He that showed 37  
 ‘mercy on him.’ Then said Jesus unto him ; ‘Go, and  
 ‘do thou in like manner.’

Now it came to pass, as they went, that he entered a 38  
 certain village ; and a certain woman named Martha  
 received him into her house. And she had a sister called 39  
 Mary, who sat at Jesus’s feet, and heard his word. But 40  
 Martha was cumbered about much serving, and came and  
 said ; ‘Lord, dost not thou care that my sister hath left  
 ‘me to serve alone ? Bid her therefore that she help 41  
 ‘me.’ And Jesus answered and said unto her ; ‘Martha,  
 ‘Martha, thou carest and troublest thyself about many 42  
 ‘things, and one only is needed ; and Mary hath chosen  
 ‘the good part which will not be taken from her.’

And it came to pass, that, as he was in a certain place 1  
 praying, when he ceased, one of his disciples said unto 2  
 him ; ‘Lord, teach us to pray, as John also taught his  
 ‘disciples.’ And he said unto them ; ‘When ye pray, 3  
 ‘say ; Father, hallowed be thy name ; thy kingdom come ;  
 ‘give us day by day our daily bread ; and forgive us our 4  
 ‘sins, for we forgive every one that is indebted to us ;  
 ‘and lead us not into temptation.’ And he said unto 5  
 them ; ‘One of you shall have a friend, and shall go to 6  
 ‘him at midnight, and say to him ; Friend, lend me three 7  
 ‘loaves ; for a friend of mine is come to me from a  
 ‘journey, and I have nothing to set before him. And he 8  
 ‘from within shall answer, and say ; Trouble me not ;  
 ‘the door is now shut, and my children are gone with 9  
 ‘me to bed ; I cannot rise and give to thee. I say unto  
 ‘you, even though he will not rise and give to him, 10  
 ‘because he is his friend, yet because of his importunity  
 ‘he will arise and give him as many as he needeth. And  
 ‘I say unto you, ask, and it will be given to you ;  
 ‘seek, and ye will find ; knock, and it will be opened  
 ‘to you. For every one that asketh receiveth ; and  
 ‘he that seeketh findeth ; and to him that knocketh it

11 'will be opened. If a son shall ask bread of one of you  
12 'that is his father, will he give him a stone? Or a fish,  
13 'will he for a fish give him a serpent? Or if he shall  
14 'ask an egg, will he give him a scorpion? If ye then,  
15 'being evil, know how to give good gifts to your children;  
16 'how much more will the Father from heaven give holy  
17 'spirit to them that ask him!'

18 And he was casting out a demon, and it was dumb; and it came to pass, when the demon was gone out, the  
19 dumb man spake; and the crowds wondered. And some of them said; 'He casteth out demons by Beelzebub the  
20 chief of the demons.' And others tempting sought of  
21 him a sign from heaven. But he, knowing their thoughts,  
22 said unto them; 'Every kingdom divided against itself  
23 is ruined, and house against house falleth. And if  
24 Satan be divided against himself, how shall his kingdom  
25 stand? Because ye say that I cast out demons by  
26 Beelzebub. And if I by Beelzebub cast out demons,  
27 by whom do your sons cast them out? Therefore they  
28 shall be your judges. But if I by the finger of God  
29 cast out demons, then is the kingdom of God come  
upon you. When a strong man armed guardeth his  
palace, his goods are in peace; but when a stronger  
than he shall come and overcome him, he taketh away  
his whole armour wherein he trusted, and divideth his  
spoils. He that is not with me is against me; and he  
that gathereth not with me scattereth. When the unclean  
spirit is gone out of the man, it walketh through places  
where there is no water, seeking rest; and finding none,  
it saith, I will return into my house whence I came  
out. And when it cometh, it findeth it swept and gar-  
nished. Then it goeth and taketh seven other spirits  
more wicked than itself; and they enter in, and dwell  
there; and the last state of the man is worse than the  
first.' And it came to pass, as he spake this, a certain  
woman raised her voice out of the crowd, and said unto  
him; 'Blessed is the womb that bare thee, and the paps  
which thou hast sucked.' But he said; 'Yea rather,  
blessed are they that hear the word of God, and keep it.'  
And when the crowds were gathered around, he began to

say; 'This is an evil generation; it seeketh a sign, and  
 'no sign shall be given to it, but the sign of Jonah. For  
 'as Jonah was a sign to the Ninevites, so also will the  
 'Son of man be to this generation. The queen of the  
 'south will rise at the judgment with the men of this  
 'generation, and will condemn them; for she came from  
 'the ends of the earth to hear the wisdom of Solomon,  
 'and behold, a greater than Solomon is here. The men  
 'of Nineveh will rise up at the judgment with this gene-  
 'ration, and will condemn it; for they repented at the  
 'preaching of Jonah, and behold, a greater than Jonah is  
 'here. No one, when he hath lighted a lamp, putteth it  
 'into a secret place, nor under the bushel, but on the lamp-  
 'stand, that those who come in may see the light. The  
 'lamp of the body is the eye; therefore when thine  
 'eye is single, then thy whole body is in the light; but  
 'when it is evil, then thy body is in the dark. Take heed  
 'therefore that the light within thee be not darkness. If  
 'thy whole body therefore be in the light, having no part  
 'dark, the whole will be in the light, as when the lamp  
 'lighteth thee with its shining.'

And while he was speaking, a certain Pharisee asked  
 him to dine with him; and he went in and lay down to  
 meat. And when the Pharisee saw it he wondered that  
 he had not first washed before the dinner. And the  
 Lord said unto him; 'Now ye Pharisees cleanse the out-  
 'side of the cup and of the platter; but your inside is  
 'full of ravening and wickedness. Ye fools, did not He  
 'that made the outside make the inside also? But what  
 'ye have give as alms; and behold, all things are clean  
 'to you. But alas for you Pharisees, for ye tithe mint  
 'and rue and every herb, and pass over the judgment  
 'and the love of God; these ought ye to do, and not to  
 'leave the other undone. Alas for you Pharisees, for ye  
 'love the first seat in the synagogues, and the greetings  
 'in the markets. Alas for you, for ye are as unseen  
 'graves; and the men that walk over them are not  
 'aware.' Then answered one of the teachers of the law,  
 and said unto him; 'Teacher, thus saying, thou re-  
 'proachest us also.' And he said; 'And alas for you

‘teachers of the law, for ye lade men with burdens  
‘grievous to be borne, and ye yourselves touch not the  
47 ‘burdens with one of your fingers. Alas for you, for ye  
‘build the tombs of the prophets, and your fathers killed  
48 ‘them. Truly ye bear witness and allow the deeds of  
‘your fathers; for they indeed killed them, and ye build  
49 ‘their tombs. Therefore also the wisdom of God said;  
‘*I will send to them prophets and apostles, and some of*  
50 ‘*them they will slay and persecute;* that the blood of  
‘all the prophets, which was shed from the foundation  
51 ‘of the world, may be required of this generation; from  
‘the blood of Abel, to the blood of Zacharias, who pe-  
‘rished between the altar and the temple. Yea I say  
52 ‘unto you, it will be required of this generation. Alas  
‘for you teachers of the law, for ye have taken away the  
‘key of knowledge. Ye entered not yourselves, and ye  
53 ‘hindered them that were entering.’ And as he said this  
unto them, the scribes and Pharisees began to press him  
54 closely, and to lead him to speak of many things; laying  
wait for him, and seeking to catch something out of his  
1 mouth, that they might accuse him. In the mean time,  
when the crowd was gathered together by tens of thou-  
sands, so as to tread one on another, he began to say  
unto his disciples; ‘First beware ye of the leaven of the  
2 ‘Pharisees, which is hypocrisy. And there is nothing  
‘covered, that will not be uncovered, and hid that will  
3 ‘not be known. Therefore whatever ye have said in the  
‘dark, will be heard in the light; and what ye have  
‘spoken in the ear in closets, will be proclaimed on  
4 ‘the housetops. But I say unto you my friends, be not  
‘afraid of those who kill the body, and after that have  
5 ‘no more that they can do. But I will show you whom  
‘ye should fear; fear Him who after killing hath power  
‘to cast into the Gehenna; yea I say unto you, fear Him.  
6 ‘Are not five sparrows sold for two Assaria [or Farthings]?  
7 ‘and not one of them is forgotten before God. But even  
‘the hairs of your head are all numbered. Fear not  
‘therefore; ye are of more value than many sparrows.  
8 ‘Also I say unto you, whoever shall confess me before  
‘men, him will the Son of man also confess before the

‘angels of God. But he that denieth me before men 9  
 ‘shall be denied before the angels of God. And whoever 10  
 ‘shall speak a word against the Son of man, it will be  
 ‘forgiven him; but to him that blasphemeth against the  
 ‘holy spirit, it will not be forgiven. And when they 11  
 ‘bring you before the synagogues, and governments and  
 ‘authorities, be not over careful how or what defence ye  
 ‘shall speak, or what ye shall say; for the holy spirit 12  
 ‘will teach you in that hour what ye ought to say.’

And one of the crowd said unto him; ‘Teacher, speak 13  
 ‘to my brother, that he divide the inheritance with me.’  
 And he said unto him; ‘Man, who made me a judge or 14  
 ‘divider over you?’ And he said unto them; ‘Take 15  
 ‘heed, and beware of covetousness; for a man’s life is  
 ‘not in the abundance of his possessions.’ And he 16  
 spake a parable unto them, saying; ‘The land of a certain 17  
 ‘rich man brought forth plentifully; and he thought to 18  
 ‘himself, saying; What shall I do, for I have nowhere 19  
 ‘to gather in my fruits? And he said; This will I do;  
 ‘I will pull down my barns, and build greater; and there 20  
 ‘will I gather in all my fruits and my goods. And I will 21  
 ‘say to my soul; Soul, thou hast many goods laid up for 22  
 ‘many years; take thine ease, eat, drink, and be merry.  
 ‘But God said unto him; Fool, this night they will 23  
 ‘require thy soul of thee; then whose will the things be 24  
 ‘that thou hast provided? So is he that hoardeth for 25  
 ‘himself and is not rich toward God.’ And he said unto 26  
 his disciples; ‘Therefore I say unto you, be not over 27  
 ‘careful for your life, what ye shall eat; nor for the body, 28  
 ‘what ye shall put on. The life is more than meat, and  
 ‘the body than raiment. Consider the ravens; for they  
 ‘sow not nor reap; they have neither storehouse, nor  
 ‘barn, and yet God feedeth them; how much are ye  
 ‘better than the fowls! And which of you by care can  
 ‘add one cubit’s measure to his length of life? If then  
 ‘ye be not able to do the least, why are ye over careful  
 ‘for the rest? Consider the lilies how they grow; they  
 ‘toil not, nor spin; and I say unto you, not Solomon in  
 ‘all his glory was arrayed like one of these. If then God  
 ‘so clothe the grass, which is to day in the field, and to

29      'morrow cast into the oven, how much more will he  
29      'clothe you, O ye of little faith ! And seek not ye what  
30      'ye shall eat, or what ye shall drink ; and be ye not in  
30      'doubt. For all these do the nations of the world seek  
31      'after ; and your Father knoweth that ye have need of  
31      'these. But seek ye the kingdom of God, and all these  
31      'will be added unto you.

32      'Fear not, little flock, for it is your Father's pleasure  
33      'to give to you the kingdom. Sell what ye have, and give  
33      'alms ; make for yourselves bags which wax not old, an  
34      'unfailing treasure in heaven, where no thief approach-  
34      'eth, nor moth corrupteth. For where your treasure is,  
35      'there will your heart be also. Let your loins be girded  
36      'about, and your lamps burning, and yourselves like men  
36      'waiting for their lord, when he shall return from the  
37      'wedding ; that when he cometh and knocketh, they may  
37      'open to him immediately. Blessed are those slaves,  
37      'whom the lord, when he cometh, shall find watching ;  
38      'verily I say unto you, that he will gird himself, and  
38      'make them lie down to meat, and will go forth and serve  
39      'them. And if he shall come in the second watch, and  
39      'shall come in the third watch, and find them so, blessed  
39      'are those slaves. And this know, that if the master of  
40      'the house had known in what hour the thief cometh, he  
40      'would have watched and not suffered his house to be  
41      'broken open. Then be ye therefore ready ; for the Son  
41      'of man cometh at an hour when ye think not.' And  
42      Peter said unto him, 'Lord, speakest thou this parable  
42      'to us, or even to all ?' And the Lord said ; 'Who then  
43      'is the faithful and wise steward, whom the lord will set  
43      'over his household, to portion out the meat in due  
44      'season ? Blessed is that slave, whom his lord when he  
44      'cometh shall find so doing. Truly I say unto you, that  
45      'he will set him over all that he hath. But if that slave  
45      'say in his heart ; My lord delayeth his coming ; and  
46      'shall begin to beat the servants and maidens, and to eat  
46      'and drink and to be drunken ; the lord of that slave will  
46      'come in a day when he looketh not, and in an hour when  
47      'he is not aware, and will cut him off, and will appoint  
47      'his portion with the unbelievers. And that slave, who

'knew his lord's will, and prepared not, neither did  
 'according to his will, he will have many stripes ; but he 48  
 'that knew not, and did things worthy of stripes, will  
 'have few stripes. For to whomsoever much is given, of  
 'him much will be required ; and to whom they have  
 'committed much, of him they will ask the more. I am 49  
 'come to send fire upon earth ; and what do I wish for,  
 'if it be already kindled ? But I have a baptism to be 50  
 'baptized ; and how am I straitened till it be fulfilled !  
 'Think ye that I am come to give peace on earth ? 51  
 'I tell you, No, but rather division. For from hence- 52  
 'forth five in one house will be divided, three against two,  
 'and two against three. Father will be divided against 53  
 'son, and son against father ; mother against daughter,  
 'and daughter against mother ; mother-in-law against her  
 'daughter-in-law, and daughter-in-law against her mother- 54  
 'in-law.' And he said also unto the crowds ; 'When ye  
 'see the cloud rising out of the west, straightway ye say ;  
 'A shower is coming ; and so it is. And when ye see 55  
 'the south wind blowing, ye say ; There will be a heat ;  
 'and it cometh to pass. Ye hypocrites, ye can under- 56  
 'stand the face of the earth and of the sky ; how under- 57  
 'stand ye not this season ? And why even of yourselves  
 'judge ye not what is right ? For as thou goest with thine 58  
 'adversary to the magistrate, take pains on the road to be  
 'freed from him ; lest he drag thee to the judge, and the  
 'judge deliver thee to the officer, and the officer cast thee 59  
 'into prison. I tell thee that thou wilt not come out  
 'thence, till thou hast paid the last Lepton, [or half-  
 'farthing].'

And there were present at that season some who told  
 him of the Galilæans, whose blood Pilate mingled with  
 their sacrifices. And Jesus answering said unto them ; 1  
 'Think ye that these Galilæans were sinners above all the  
 'Galilæans, because they suffered such things ? I tell 2  
 'you, No ; but unless ye repent, ye all will thus perish. 3  
 'Or those eighteen, on whom fell the tower in the Siloam  
 'and slew them, think ye that they deserved it above all 4  
 'men dwelling in Jerusalem ? I tell you, No ; but unless 5  
 'ye repent, ye will all perish in like manner. And he 6

spake this parable ; 'A certain man had a fig-tree planted  
7 'in his vineyard ; and he came and sought fruit on it,  
'and found none. Then said he to his vine-dresser ;  
'Behold, these three years have I come seeking fruit on  
8 'this fig-tree, and find none ; cut it down ; why cum-  
'bereth it the ground ? And he answering said unto  
9 'him ; Lord, leave it this year also, till I dig about it,  
'and dung it ; and may be it will bear fruit ; but if not,  
'hereafter thou shalt cut it down.'

10 And he was teaching in one of the synagogues on the  
11 sabbath. And behold, there was a woman who had a  
12 spirit of weakness eighteen years, and was bent down,  
13 and could in no wise lift herself up. And when Jesus  
14 saw her, he called unto her, and said ; 'Woman, thou art  
15 loosed from thy weakness.' And he laid his hands on her ;  
16 and immediately she was made straight, and glorified  
17 God. And the ruler of the synagogue answered in anger,  
because Jesus healed on the sabbath, and he said unto the  
crowd ; 'There are six days in which men ought to work ;  
18 'in them therefore come and be healed, and not on the  
19 'sabbath day.' Then the Lord answered him, and said ;  
'Thou hypocrite, doth not each of you on the sabbath  
20 'loose his ox or ass from the manger, and lead it away to  
21 'watering ? And ought not this woman, being a daugh-  
22 'ter of Abraham, whom Satan hath bound, lo, eighteen  
23 'years, to be loosed from this bond on the sabbath day ?'  
And as he said these things, all his adversaries were  
ashamed, and the whole crowd rejoiced at all the glorious  
things done by him.

24 Then he said ; 'What is the kingdom of God like ?  
25 'and to what shall I liken it ? It is like a grain of mustard,  
26 'which a man took, and cast into his garden ; and it grew,  
27 'and became a great tree ; and the fowls of the air lodged  
28 'in its branches.' And again he said ; 'To what shall I  
29 'liken the kingdom of God ? It is like leaven, which a  
30 'woman took and hid in three measures of meal, till the  
31 'whole was leavened.'

32 And he was going through cities and villages teaching,  
33 and journeying toward Jerusalem. And one said unto  
him ; 'Lord, are they that are being saved few ?' And he

said unto them; 'Strive to enter through the narrow 24  
 'door; for many, I say unto you, will seek to enter, and  
 'will not be able. When the master of the house is risen, 25  
 'and hath shut the door, and ye begin to stand without,  
 'and to knock at the door, saying; Lord, Lord, open 26  
 'unto us; and he will answer and say unto you; I know  
 'you not, whence ye are; then will ye begin to say; We 27  
 'have eaten and drunk in thy sight, and thou hast taught  
 'in our open squares. But he will say; I tell you, I know  
 'not whence ye are; depart from me, all ye workers of 28  
 'iniquity. There will be the weeping and the gnashing of  
 'teeth, when ye shall see Abraham, and Isaac, and Jacob, 29  
 'and all the prophets, in the kingdom of God, and your-  
 'selves thrust out. And they will come from the east 30  
 'and the west, and from the north and the south, and  
 'will lie down in the kingdom of God. And behold,  
 'they are last who will be first; and they are first who  
 'will be last.'

On the same day some of the Pharisees came, saying 31  
 unto him; 'Get thee out, and go hence; for Herod  
 'wisheth to kill thee.' And he said unto them; 'Go ye, 32  
 'and tell this fox; Behold, I cast out demons, and I work  
 'cures to day and to morrow, and on the third day I shall  
 'have ended. But I must walk to day, and to morrow, 33  
 'and the next day; for it cannot be that a prophet perish  
 'out of Jerusalem. O Jerusalem, Jerusalem, that killest 34  
 'the prophets, and stonest them that are sent to thee;  
 'how often have I wished to gather together thy children,  
 'as a hen her brood under her wings; and ye would not! 35  
 'Behold, your house is left desolate to you; and I say  
 'unto you, ye will not see me, until it come that ye shall  
 'say; Blessed is he that cometh in the name of the Lord.'

And it came to pass, as he went into the house of one 1  
 of the chief Pharisees on the sabbath to eat bread, they  
 watched him. And behold, there was a certain man 2  
 before him who had a dropsy. And Jesus answering 3  
 spake to the teachers of the law and Pharisees, saying;  
 'Is it lawful to heal on the sabbath?' And they held 4  
 their peace. And he took him, and healed him, and  
 sent him away; and answering them said; 'Which of 5

6   ‘you, when his ass or ox shall fall into a pit, will not  
7   straightway pull it out on the sabbath day?’ And they  
8   could not answer him to these things. And he told a  
9   parable to those that were bidden, remarking how they  
10   chose the first couches; saying unto them; ‘When thou  
11   art bidden by any man to a wedding, lie not down on  
12   the first couch; lest a more honourable man than thou  
13   be bidden by him; and he that bade thee and him  
14   should come and say unto thee; Give place to this man;  
15   and thou begin with shame to take the last place. But  
16   when thou art bidden, go and lie down in the last place;  
17   that when he that bade thee cometh, he may say unto  
18   thee; Friend go up higher. Then thou wilt have glory  
19   in the sight of them that lie at meat with thee. For  
20   every one that exalteth himself will be humbled, and he  
21   that humbleth himself will be exalted.’

22   And he said unto him that bade him; ‘When thou  
23   makest a dinner or supper, call not thy friends, nor thy  
24   brethren, nor thy kinsmen, nor rich neighbours, lest  
25   they also bid thee again, and a repayment be made  
26   thee. But when thou makest a feast, call the poor, the  
27   maimed, the lame, the blind; and thou wilt be blessed,  
28   for they cannot repay thee; for thou wilt be repaid at  
29   the resurrection of the just.’ And when one of the  
30   guests heard this, he said unto him; ‘Blessed is he  
31   that eateth bread in the kingdom of God.’ And he  
32   said unto him; ‘A certain man made a great supper and  
33   bade many. And he sent his slave at supper time to  
34   say to them that were bidden; Come, for all things are  
35   now ready. And they all with one consent began to  
36   excuse themselves. The first said unto him; I have  
37   bought a field, and I must go and see it; I pray thee  
38   have me excused. And another said; I have bought  
39   five yoke of oxen, and I am going to prove them; I  
40   pray thee have me excused. And another said; I have  
41   married a wife, and therefore I cannot come. So that  
42   slave came, and told his lord these things. Then the  
43   master of the house being angry said unto his slave;  
44   Go out quickly into the open squares and streets of the  
45   city, and bring in hither the poor, and the maimed, and

'the lame, and the blind. And the slave said; Lord, it 22  
 'is done as thou commandedst, and yet there is room. 23  
 'And the lord said unto the slave; Go out into the 24  
 'highways and hedges, and compel people to come in,  
 'that my house may be filled. For I say unto you, that  
 'none of those men who were bidden shall taste of my  
 supper.'

And great crowds were going with him; and he turned, 25  
 and said unto them; 'If any one come to me, and hate 26  
 'not his father, and mother, and wife, and children, and 27  
 'brethren, and sisters, yea, and his own life, he cannot 28  
 'be my disciple. And whoever doth not bear his cross, 29  
 'and come after me, cannot be my disciple. For which 30  
 'of you wishing to build a tower, sitteth not down first 31  
 'to count the cost, whether he have enough to finish it? 32  
 'Lest after he hath laid the foundation, and is not able 33  
 'to finish it, all that see it begin to mock him, saying; 34  
 'This man began to build and is not able to finish. Or 35  
 'what king, going to make war against another king, 36  
 'sitteth not down first to consult whether he be able with 37  
 'ten thousand to meet him that cometh against him with 38  
 'twenty thousand? And if not, while the other is yet 39  
 'afar, he sendeth an embassy and asketh for peace. So 40  
 'therefore every one of you that forsaketh not all that he 41  
 'hath, cannot be my disciple. Salt is good; but if the 42  
 'salt have lost its taste, wherewith shall it be seasoned? 43  
 'It is neither fit for the land, nor for the dunghill; they 44  
 'will cast it out. He that hath ears to hear let him hear.'

Then drew near to him all the tax-gatherers and sinners 1  
 to hear him. And the Pharisees and scribes murmured, 2  
 saying; 'This man receiveth sinners and eateth with 3  
 'them.' And he spake this parable unto them, saying; 4  
 'What man of you having an hundred sheep, and losing 5  
 'one of them, doth not leave the ninety and nine in the 6  
 'desert and go after the lost one, till he find it? And 7  
 'when he hath found it, he layeth it on his shoulders,  
 'rejoicing. And coming home, he calleth together his  
 'friends and neighbours, saying unto them; Rejoice with  
 'me, for I have found my sheep that was lost. I say  
 'unto you, that thus there will be joy in heaven for one

‘repenting sinner, more than for ninety and nine righteous  
8 ‘men who need no repentance. Or what woman having  
‘ten Drachms, if she lose one Drachm, doth not light a  
‘lamp, and sweep the house, and seek carefully till she  
9 ‘find it? And on finding it, she calleth together her  
‘friends and neighbours, saying; Rejoice with me, for I  
10 ‘have found the Drachm which I had lost. Thus, I say  
‘unto you, there is joy in the sight of the angels of God  
11 ‘for one repenting sinner.’ And he said; ‘A certain  
12 ‘man had two sons; and the younger of them said unto  
‘his father; Father, give me the portion of goods that  
‘falleth to me. And he divided his living among them.  
13 ‘And after not many days the younger son gathered all  
‘together, and journeyed into a far country; and there  
14 ‘wasted his substance in riotous living. And when he  
‘had spent all, there arose a great famine throughout  
15 ‘that land: and he began to be in want. And he went  
‘and joined himself to one of the citizens of that country;  
16 ‘and he sent him into his fields to feed swine. And he  
‘would fain have filled his belly with the husks that the  
17 ‘swine ate; but no one gave to him. And when he came  
‘to himself, he said; How many of my father’s hired  
‘servants have bread to spare, and I perish here with  
18 ‘hunger! I will arise and go unto my father, and say  
‘to him; Father, I have sinned against heaven, and in  
19 ‘thy sight; I am no more worthy to be called thy son;  
20 ‘make me as one of thy hired servants. And he arose,  
‘and came to his father. But while he was yet afar off,  
‘his father saw him, and had pity, and ran and fell on  
21 ‘his neck, and kissed him. And the son said unto him;  
‘Father, I have sinned against heaven and in thy sight,  
22 ‘and am no more worthy to be called thy son. But the  
‘father said unto his slaves; Bring forth the best robe,  
‘and put it on him; and put a ring on his hand, and  
23 ‘shoes on his feet; and bring in the fatted calf, and kill  
24 ‘it; and let us eat, and be merry; for this my son was  
‘dead, and is alive again; and he was lost, and is found.  
25 ‘And they began to be merry. Now his elder son was  
‘in the field; and as he came and drew nigh unto the  
26 ‘house, he heard musick and dancing. And he called one

‘of the servants, and asked what these things were. And 27  
 ‘he said unto him; Thy brother is come; and thy father  
 ‘hath killed the fatted calf, because he hath received him  
 ‘safe. And he was angry, and would not go in; there- 28  
 ‘fore his father came out, and entreated him. And he  
 ‘answering said unto his father; Lo, these many years 29  
 ‘do I slave for thee, and at no time transgressed I thy  
 ‘command, and thou never gavest me a kid, that I might  
 ‘be merry with my friends; but when this thy son came, 30  
 ‘who devoured thy living with harlots, thou killedst for  
 ‘him the fatted calf. And he said unto him; Child, thou  
 ‘art ever with me, and all that I have is thine. It was 31  
 ‘meet that we should make merry and be glad; for this  
 ‘thy brother was dead, and is alive again; and was lost, 32  
 ‘and is found.’

And he said unto his disciples; ‘There was a certain 1  
 ‘rich man who had a steward; and the same was accused 2  
 ‘unto him of wasting his goods. And calling him, he  
 ‘said unto him; What is this that I hear of thee? give 3  
 ‘in the account of thy stewardship; for thou canst no 4  
 ‘longer be steward. And the steward said to himself; 5  
 ‘What shall I do? for my master taketh away from me 6  
 ‘the stewardship; I cannot dig, to beg I am ashamed. 7  
 ‘I know not what to do, that when I am put out of the 8  
 ‘stewardship, they may receive me into their houses. So 9  
 ‘calling every one of his master’s debtors, he said unto 10  
 ‘the first; How much owest thou to my master? And  
 ‘he said; A hundred measures of oil. And he said unto  
 ‘him; Take thy bill, and sit down quickly, and write  
 ‘fifty. Then said he unto another; And how much  
 ‘owest thou? And he said; A hundred measures of  
 ‘wheat. And he saith unto him; Take thy bill and  
 ‘write four score. And the master praised the unjust  
 ‘steward, because he did prudently, for the children of  
 ‘this age are more prudent in their generation than the  
 ‘children of light. And I say unto you, make to your-  
 ‘selves friends of the mammon of unrighteousness; that  
 ‘when ye fail, they may receive you into the everlasting  
 ‘habitations. He that is faithful in the least is faithful  
 ‘also in much; and he that is unrighteous in the least

11 'is unrighteous also in much. If therefore ye have not  
12 'been faithful in the unrighteous mammon, who will  
13 'intrust the true to you? And if ye have not been  
14 'faithful in that which is another's, who will give you  
15 'your own? No servant can serve two masters; for  
16 'either he will hate the one, and love the other; or he  
17 'will hold to the one, and despise the other. Ye cannot  
18 'serve God and Mammon.'

19 And the Pharisees also, who are fond of money, heard  
20 all these things, and laughed at him. And he said unto  
21 them; 'Ye are they that justify yourselves in the sight  
22 'of men; but God knoweth your hearts; for what is  
23 'valued among men, is an abomination in the sight of  
24 'God. The law and the prophets were until John; since  
25 'then the kingdom of God is preached, and every one  
26 'presseth into it. And it is easier for the heavens and  
27 'earth to pass away, than one tittle of the law to fail.  
28 'Whoever putteth away his wife, and marrieth another,  
29 'committeth adultery; and whoever marrieth her that is  
30 'put away from a husband committeth adultery. Now  
31 'there was a certain rich man, who wore purple and linen,  
32 'faring sumptuously every day; and there was a certain  
33 'poor man named Lazarus, who lay at his porch, full of  
34 'ulcers, and wishing to be fed with the crumbs which  
35 'fell from the rich man's table; moreover the dogs came  
36 'and licked his ulcers. And it came to pass, that the  
37 'poor man died, and he was carried by the angels into  
38 'Abraham's bosom; the rich man also died and was  
39 'buried. And in hell he lifted up his eyes, being in  
40 'torments; and he seeth Abraham afar off, and Lazarus  
41 'in his bosom. And he cried out, and said; Father  
42 'Abraham, have pity on me, and send Lazarus, that he  
43 'may dip the tip of his finger in water, and cool my  
44 'tongue; for I am tormented in this flame. But Abraham  
45 'said; Child, remember that thou in thy life time re-  
46 'ceivedst thy good things, and in like wise Lazarus evil  
47 'things; but now he is comforted, and thou art tormented.  
48 'And beside all this, between us and you there is a great  
49 'gulf fixed; so that they who would pass from hence to  
50 'you cannot; nor can they pass to us from thence. Then

‘he said ; I pray thee therefore, father, that thou wouldest  
 ‘send him to my father’s house ; for I have five brethren ; 28  
 ‘that he may bear witness to them, lest they also come  
 ‘into this place of torment. Abraham saith unto him ;  
 ‘They have Moses and the prophets, let them hear them. 29  
 ‘And he said ; Nay, father Abraham ; but if one went to  
 ‘them from the dead they will repent. And he said unto  
 ‘him ; If they hear not Moses and the prophets, neither  
 ‘will they be persuaded if one rose from the dead.’ 30  
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Then said he unto his disciples ; ‘It is impossible but  
 ‘that sins come ; but alas for him through whom they  
 ‘come. It were better for him that an upper millstone were  
 ‘hanged about his neck, and cast into the sea, than that  
 ‘he should make one of these little ones sin. Take heed  
 ‘to yourselves. And if thy brother trespass against thee,  
 ‘rebuke him ; and if he repent, forgive him. And if he  
 ‘trespass against thee seven times in a day, and seven  
 ‘times in a day turn again, saying, I repent ; thou shalt  
 ‘forgive him.’ And the apostles said to the Lord ;  
 ‘Increase our faith.’ And the Lord said ; ‘If ye had  
 ‘faith as a grain of mustard, ye might say to this syca-  
 ‘mine tree ; Be thou rooted out, and be thou planted in  
 ‘the sea ; and it would obey you. But which of you,  
 ‘having a slave ploughing or feeding cattle, will say unto  
 ‘him as he cometh in from the field, Go at once ; and lie  
 ‘down to meat ? But will he not say to him ; Make  
 ‘ready wherewith I may sup, and gird thyself, and serve  
 ‘me while I eat and drink ; and afterwards thou shalt eat  
 ‘and drink thyself ? Doth he thank that slave because  
 ‘he did what was commanded ? I think not. So also  
 ‘ye, when ye shall have done all that is commanded you,  
 ‘say ; We are unprofitable slaves ; we have done what  
 ‘was our duty to do.’ 10

And it came to pass, as he went to Jerusalem, that he  
 passed through the midst of Samaria and Galilee. And  
 as he entered a certain village, there met him ten men  
 that were lepers, who stood afar off. And they raised a  
 cry, saying ; ‘Jesus, Master, have pity on us.’ And  
 when he saw, he said to them ; ‘Go, show yourselves to  
 ‘the priests.’ And it came to pass, that as they went

15 they were cleansed. And one of them, seeing that he  
16 was healed, turned back, and with a loud voice glorified  
17 God; and he fell on his face at his feet, thanking him;  
18 and he was a Samaritan. And Jesus answering said;  
19 'Were not the ten cleansed? but where are the nine?  
20 'Were none found to return and give glory to God, save  
21 'this foreigner?' And he said unto him; 'Arise, go thy  
22 'way, thy faith hath healed thee.'

23 Being asked by the Pharisees, when the kingdom of  
24 God was coming, he answered them, and said; 'The  
25 kingdom of God cometh not with observation; nor will  
26 'they say; Lo, here; or; Lo, there; for behold, the  
27 'kingdom of God is within you.' And he said unto the  
28 disciples; 'Days will come, when ye will desire to see one  
29 'of the days of the Son of man; and ye will not see it.  
30 'And they will say unto you; Lo, here; or; Lo, there;  
31 'go not out, nor follow them. For as the lightning, that  
32 'flasheth from one part under heaven, shineth to the  
33 'other part under heaven; so will the Son of man be in  
34 'his day. But first he must suffer many things, and be  
35 'rejected by this generation. And as it was in the days  
36 'of Noah, so also will it be in the days of the Son of  
37 'man. They ate, they drank, they married, they were  
38 'given in marriage, till the day that Noah entered the  
39 'ark; and the flood came and destroyed them all. In  
40 'like manner also as it was in the days of Lot; they ate,  
41 'they drank, they bought, they sold, they planted, they  
42 'bulided; but on the day that Lot went out of Sodom, it  
43 'rained fire and brimstone from heaven, and destroyed  
44 'them all. Thus will it be on the day that the Son of  
45 'man is revealed. On that day, he that shall be upon  
46 'the housetop, and his goods in the house, let him not  
47 'come down to take them; and he that is in the field in  
48 'like manner let him not turn back. Remember Lot's  
49 'wife. Whoever shall seek to save his life, will lose it;  
50 'and whoever shall lose it, will keep it alive. I tell you,  
51 'in that night there will be two men on one bed; one will  
52 'be taken, and the other will be left. Two women will  
53 'be grinding together; one will be taken, and the other  
54 'will be left.' And they answer and say unto him;

‘Where, Lord?’ And he said unto them; ‘Wherever the body is, there will the eagles be gathered together.’

And he spake a parable unto them, how that they ought always to pray, and not to faint; saying; ‘There was in a certain city a judge, who feared not God, nor regarded man. And there was a widow in that city; and she came to him, saying; Avenge me of my adversary. And he would not for a while; but afterwards he said to himself; Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her; lest at last her coming weary me.’ And the Lord said; ‘Hear what the unjust judge saith. And will not God avenge his own chosen ones, who cry unto him day and night, though long bearing with them? I tell you that he will avenge them speedily. But when the Son of man cometh will he find faith upon earth?’

And he spake also this parable unto some that trusted in themselves that they were righteous, and despised the rest. ‘Two men went up into the temple to pray; one a Pharisee, and the other a tax-gatherer. The Pharisee stood by himself and prayed thus; God, I thank thee that I am not as other men, grasping, unrighteous, adulterers, or even as this tax-gatherer. I fast twice a week, I give tithe of all that I possess. And the tax-gatherer, standing afar off, would not even lift up his eyes to heaven; but smote upon his breast, saying; God, be merciful to me a sinner. I tell you this man went down to his house justified rather than the other; for every one that exalteth himself will be humbled; and he that humbleth himself will be exalted.’

And they brought unto him also infants, that he might touch them; but the disciples seeing, rebuked them. But Jesus called them and said; ‘Suffer the children to come unto me, and forbid them not; for unto such belongeth the kingdom of God. Verily I say unto you, whoever shall not receive the kingdom of God as a child, will not enter therein.’

And a certain ruler asked him, saying; ‘Good Teacher, what shall I do to inherit eternal life?’ And Jesus said unto him; ‘Why callest thou me good? Nobody is good,

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20 ' save one, that is God. Thou knowest the commandments ; *Do not commit adultery ; Do not kill ; Do not steal ; Do not bear false witness ; Honour thy father and thy mother.*' And he said ; ' All these have I kept from my youth up.' And Jesus hearing this, said unto him ; ' Yet lackest thou one thing ; sell all that thou hast, and give among the poor, and thou wilt have treasure in heaven ; and come, follow me.' And when he heard this, he was very sorrowful ; for he was very rich. And Jesus, seeing that he was very sorrowful, said ; ' How hardly will they that have riches enter into the kingdom of God ! For it is easier for a camel to enter through a needle's eye, than for a rich man to enter into the kingdom of God.' And they that heard said ; ' Who then can be saved ? ' And he said ; ' The things which are impossible with men are possible with God.' And Peter said ; ' Lo, we have left every thing, and followed thee.' And he said unto them ; ' Verily I say unto you, that there is no one that hath left house, or parents, or brethren, or wife, or children, for the sake of the kingdom of God, who will not receive much more at this time, and in the age to come life everlasting.'

31 Then he took the twelve aside, and said unto them ; ' Behold, we are going up to Jerusalem, and all that is written through the prophets will be fulfilled in the Son of man. For he will be delivered up to the Gentiles, and will be mocked, and insulted, and spit upon ; and they will scourge him, and put him to death ; and on the third day he will rise again.' And they understood none of these things ; and this saying was hid from them, neither knew they the things that were spoken.

35 And it came to pass, that as he came nigh to Jericho a certain blind man was sitting by the way side begging ; and hearing the crowd pass by, he asked what it was. 36 And they told him that Jesus the Nazarite was passing by. And he cried out, saying ; ' Jesus, son of David, have pity on me.' And they that went before rebuked him, that he should hold his peace ; but he cried out the more ; ' Son of David, have pity on me.' And Jesus stood, and ordered him to be led unto him ; and when he was

come near, he asked him, saying ; 'What wilt thou that I shall do unto thee ?' And he said ; 'Lord, that I may receive my sight.' And Jesus said unto him ; 'Receive thy sight ; thy faith hath healed thee.' And immediately he received his sight, and followed him, glorifying God. And all the people saw it, and gave praise to God.

And he entered and was passing through Jericho. And behold, there was a man named Zacchæus, a chief tax-gatherer, and he was rich. And he sought to see Jesus, who he was ; and could not for the crowd, for he was little of stature. And he ran before, and climbed up a sycamore to see him ; for he was to pass that way. And as Jesus came to the place, he looked up, and saw him, and said unto him ; 'Zacchæus, make haste, and come down ; for to day I must abide in thy house.' And he made haste, and came down, and received him joyfully. And all that saw it murmured, saying ; 'He is gone to lodge with a sinful man.' And Zacchæus stood, and said unto the Lord ; 'Behold, Lord, the half of my goods I give unto the poor ; and if in ought I have wronged any one, I restore it fourfold.' And Jesus said of him ; 'To day is salvation come unto this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save what is lost.'

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God was to appear immediately. He said therefore ; 'A certain nobleman went into a far country, to receive to himself a kingdom, and to return. And he called ten of his slaves, and gave to them ten pounds, and said to them ; Trade till I come. But his fellow citizens hated him ; and sent a message after him, saying ; We will not have this man to reign over us. And it came to pass, that on his return, having received the kingdom, he commanded these slaves, to whom he had given the silver, to be called to him, that he might know what each had gained by trading. And the first came saying ; Lord, thy pound hath gained ten pounds. And he said unto him ; It is well, thou good slave ; because thou hast been faithful in a very little, have

18 'thou authority over ten cities. And the second came,  
19 'saying ; Lord, thy pound hath made five pounds. And  
20 'he said also unto him ; Then be thou over five cities.  
21 'And another came, saying ; Lord, behold, here is thy  
22 'pound, which I kept laid up in a napkin. For I feared  
23 'thee, because thou art an austere man ; thou takest up  
24 'what thou layedst not down, and reapest what thou didst  
25 'not sow. And he saith unto him ; Out of thine own  
26 'mouth will I judge thee, thou wicked slave. Thou  
27 'knewest that I was an austere man, taking up what I  
28 'laid not down, and reaping what I did not sow ; why then  
29 'gavest not thou my silver into the bank, that at my  
30 'coming I might have received it with usury ? And he  
31 'said unto them that stood by ; Take from him the pound,  
32 'and give it to him that hath ten pounds. (And they said  
33 'unto him ; Lord, he hath ten pounds.) For I say unto  
34 'you, that to every one that hath shall be given ; and from  
35 'him that hath not, even what he hath shall be taken away  
36 'from him. And those mine enemies, who would not have  
37 'me to reign over them, bring hither, and slay them before  
38 'me.' And when he had thus spoken, he went on before,  
going up to Jerusalem.

29 And it came to pass, as he came nigh to Bethphage and Bethany, at the mountain called the Mount of Olives, he  
30 sent two of his disciples, saying ; 'Go ye into the village  
31 'over against you ; in which at your entering ye will find  
32 'a colt tied, whereon never yet man sat ; loose it, and  
33 'bring it. And if any one ask you ; Why loose ye it ?  
34 'thus shall ye say unto him ; The Lord hath need of it.'  
35 And they that were sent went, and found even as he had  
36 said unto them. And as they were loosing the colt, the  
37 owners of it said unto them ; 'Why loose ye the colt ?'  
38 And they said ; 'The Lord hath need of it.' And they  
39 led it to Jesus. And they cast their cloaks upon the colt,  
40 and set Jesus on it. And as he went, they spread their  
41 cloaks in the road. And as he was now coming nigh to  
42 the descent of the Mount of Olives, the whole multitude of  
43 the disciples began to rejoice and praise God with a loud  
44 voice for all the mighty works that they had seen ; saying ;  
45 'Blessed be the king that cometh in the name of the Lord ;  
46 'peace in heaven, and glory in the highest.'

And some of the Pharisees said unto him from the crowd ; 39  
 ' Teacher, rebuke thy disciples.' And he answered and 40  
 said unto them ; ' I tell you, that if these should hold their 41  
 ' peace, the stones would cry out.' And as he came near, 42  
 and saw the city, he wept over it, saying ; ' O that thou 43  
 ' hadst but known, at least in this thy day, the things which 44  
 ' are for thy peace ! but now they are hid from thine eyes. 45  
 ' For days will come upon thee, that thine enemies will 46  
 ' cast a trench about thee, and compass thee round, and keep 47  
 ' thee in on every side, and will level thee to the ground, 48  
 ' and thy children in thee ; and they will not leave a stone 49  
 ' upon a stone in thee ; because thou knewest not the time 50  
 ' of thy visitation.'

And he went into the temple and began to cast out them 51  
 that sold therein, and them that bought ; saying unto 52  
 them ; ' It is written ; *My house is a house of prayer* ; 53  
 ' but ye have made it a den of thieves.' And he continued 54  
 teaching daily in the temple. But the high priests and 55  
 the scribes, and the chiefs of the people, sought to destroy 56  
 him, and could not find what they should do ; for all the 57  
 people hung round him to hear him.

And it came to pass, on one of those days, as he taught 1  
 the people in the temple, and preached the good tidings, 2  
 the high priests and the scribes with the elders came up, 3  
 and spake unto him, saying ; ' Tell us by what authority 4  
 ' thou doest these things ; or who gave thee this authority ?' 5  
 And he answered and said unto them ; ' I will also ask 6  
 ' you one word ; and tell me ; the baptism of John, was 7  
 ' it from heaven, or from men ?' And they reasoned with 8  
 themselves, saying ; ' If we shall say, From heaven ; he 9  
 ' will say ; Why then believed ye him not ? But if we say, 10  
 ' From men ; all the crowd will stone us ; for they are per-  
 ' suaded that John was a prophet.' And they answered  
 that they did not know whence it was. And Jesus said  
 unto them ; ' Neither tell I you by what authority I do  
 ' these things.' And he began to speak unto the people  
 this parable ; ' A man planted a vineyard, and let it out  
 ' to husbandmen, and went a journey for some time. And  
 ' at the season he sent a slave to the husbandmen, that  
 ' that they should give him of the fruit of the vineyard ; but

'the husbandmen beat him, and sent him away empty.  
 11 'And again he sent another slave ; and him also they beat,  
 12 'and treated shamefully and sent away empty. And again  
 'he sent a third ; and him they wounded and cast out.  
 13 'Then said the lord of the vineyard ; What shall I do ? I  
 'will send my beloved son ; it may be they will reverence  
 14 'him when they see him. But when the husbandmen saw  
 'him, they reasoned among themselves, saying ; This is  
 'the heir ; come, let us kill him, that the inheritance may  
 15 'be ours. So they cast him out of the vineyard and slew  
 'him. What therefore will the lord of the vineyard do to  
 16 'them ? He will come and destroy these husbandmen,  
 'and will give the vineyard to others.' And they that  
 17 heard it, said ; 'We hope not !' And looking at them he  
 said ; 'What is this then that is written ; *A stone which*  
*'the builders rejected, this is become the head of the corner ?*  
 18 'Whoever shall fall upon that stone will be broken ; but  
 'on whomsoever it shall fall, it will bruise him into  
 19 'powder.' And the high priests and the scribes in the  
 same hour sought to lay hands on him ; and they feared  
 the people ; for they knew that he spake this parable  
 20 against them. And they watched him, and sent spies,  
 who feigned themselves righteous men, that they might  
 take hold of his words, so as to deliver him up to the  
 21 power and authority of the governor. And they questioned  
 him, saying ; 'Teacher, we know that thou sayest and  
 'teachest rightly, neither regardest thou the person of man,  
 22 'but teachest the way of God in truth ; is it lawful for us  
 23 'to give tribute to Cæsar, or no ?' But perceiving their  
 24 craftiness he said unto them ; 'Why tempt ye me ? Show  
 'me a Denarius [a coin worth eight pence]. Whose image  
 'and inscription hath it ?' And they answered and said ;  
 25 'Cæsar's.' And he said unto them ; 'Render therefore  
 'unto Cæsar the things that are Cæsar's, and unto God  
 26 'the things that are God's.' And they could not take  
 hold of his words before the people ; and they marvelled  
 27 at his answer, and held their peace. Then came some of  
 the Sadducees, who deny that there is a resurrection ; and  
 28 they questioned him, saying ; 'Teacher, Moses wrote to  
 'us ; *If any man's brother die, having a wife, and he die* .

' childless, that his brother should take the wife, and raise  
 ' up seed unto his brother. There were therefore seven  
 ' brethren; and the first took a wife, and died childless.  
 ' And the second took the wife, and he died childless.  
 ' And the third took her. And in like manner the seven  
 ' left no children, and died. Last of all the woman died  
 ' also. In the resurrection therefore whose wife of them  
 ' is she? for the seven had her to wife.' And Jesus  
 answering said unto them; ' The children of this world  
 ' marry, and are given in marriage; but they that have  
 ' been counted worthy to obtain that world and the resur-  
 ' rection from the dead, neither marry, nor are given in  
 ' marriage; for neither can they die any more; for they are  
 ' like angels, and are sons of God, being sons of the resur-  
 ' rection. But that the dead are raised, even Moses hath  
 ' declared at the Bush, when he calleth the Lord, *the God of*  
 ' *Abraham, and the God of Isaac, and the God of Jacob.*  
 ' For he is not a God of the dead, but of the living; for all  
 ' live unto him.' And some of the scribes answering, said;  
 ' Teacher, thou hast well said.' And they durst not question  
 him any more. And he said unto them; ' How say they that  
 ' the Christ is a son of David? And David himself saith in  
 ' the Book of Psalms; *The Lord said unto my Lord; Sit*  
 ' *thou on my right hand, till I make thine enemies a foot-*  
 ' *stool for thy feet.* David therefore calleth him Lord,  
 ' how then is he his son?' And while all the people heard,  
 he said unto his disciples; ' Beware of the scribes, who  
 ' like to walk about in long robes, and love greetings in  
 ' the market-places, and first seats in the synagogues, and  
 ' first couches at feasts; who devour widows' houses, and  
 ' for a pretence make long prayers; they will receive a  
 ' heavier judgment.'

And he looked up, and saw rich men casting their gifts  
 into the treasury. And he saw also a certain poor widow  
 casting in there two Lepta [or half-farthings]. And he  
 said; ' Of a truth I say unto you, that this poor widow  
 ' hath cast in more than all; for all these out of their  
 ' abundance have cast into the gifts of God; but she out  
 ' of her want hath cast in all the living that she had.'

And as some spake of the temple, how it was adorned

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6 with goodly stones and gifts, he said; 'As for these  
7 'things which ye behold, days will come when there will  
8 'not be left a stone upon a stone, that will not be thrown  
9 'down.' And they asked him, saying; 'Teacher, but  
10 'when will these things be? and what will be the sign  
11 'when these things are about to happen?' And he said;  
12 'Take heed that ye be not deceived; for many will come  
13 'in my name, saying; I am he, and the time is at hand;  
14 'but go ye not after them. And when ye shall hear of  
15 'wars and commotions, be not afraid; for these things  
16 'must first be; but the end is not at hand.' Then said  
17 'he unto them; 'Nation will rise against nation, and  
18 'kingdom against kingdom; and great earthquakes will  
19 'be in divers places, and famines, and pestilences; and  
20 'fearful sights and great signs will there be from heaven.  
21 'But before all this, they will lay their hands on you,  
22 'and persecute you, delivering you up to synagogues and  
23 'into prisons, being brought before kings and governors  
24 'for my name's sake. And it shall turn to you for a  
25 'testimony. Settle it therefore in your hearts not to care  
26 'beforehand what ye shall speak in your defence; for I  
27 'will give you mouth, and wisdom, which all your ad-  
28 'versaries will not be able to gainsay or withstand. And  
29 'ye will be betrayed by parents, and brethren, and kins-  
30 'folk, and friends; and some of you will they cause to be  
31 'put to death. And ye will be hated by all for my name's  
32 'sake. But not a hair of your head shall perish. Keep  
33 'ye your souls in patience. And when ye shall see  
34 'Jerusalem compassed with armies, then know that its  
35 'desolation is nigh. Then let them that are in Judea flee  
36 'to the mountains; and let them that are in the midst of  
37 'it depart out; and let not them that are in the country  
38 'enter therein. For these are days of punishment, that  
39 'all things which are written may be fulfilled. But alas  
40 'for them that are with child, and for them that give suck  
41 'in those days; for there will be great distress in the  
42 'land, and wrath upon this people. And they will fall by  
43 'the edge of the sword, and will be led captive into all  
44 'nations; and Jerusalem will be trodden down by Gen-  
45 'tiles, until the times of the Gentiles be fulfilled. And

'there will be signs in the sun and moon and stars; and  
 'upon earth distress of nations with perplexity at the roar  
 'of the sea and waves; men's hearts failing from fear,  
 'and from waiting for the things that are coming on the  
 'world; for the powers of heaven will be shaken. And  
 'then will they see the Son of man coming in a cloud  
 'with power and great glory. And when these things  
 'begin to be, then look up, and lift up your heads; for  
 'your redemption draweth nigh.' And he spake unto  
 them a parable; 'Behold the fig-tree and all the trees.  
 'When they now shoot forth, ye see and know of your-  
 'selves that summer is already nigh. So also when ye  
 'see these things come to pass, know ye that the king-  
 'dom of God is nigh. Verily I say unto you, that this  
 'generation will not pass away till all things come to  
 'pass. The heavens and the earth will pass away; but  
 'my words will not pass away. And take heed to your-  
 'selves lest your hearts be overcharged with surfeiting,  
 'and drunkenness, and worldly cares, and lest that day  
 'come upon you unawares. For as a snare will it come  
 'on all them that dwell on the face of the whole earth.  
 'Watch ye therefore at all times, praying that ye may be  
 'accounted worthy to escape all these things that are to  
 'be, and to stand before the Son of man.'

And during the days he was teaching in the temple;  
 and each night he went out and lodged at the mountain  
 called the Mount of Olives. And all the people came to  
 him in the morning in the temple to hear him. Now  
 the feast of unleavened bread drew nigh, which is called  
 the Passover. And the high priests and scribes sought  
 how they might kill him; for they feared the people.  
 And Satan entered into Judas surnamed Iscariot, being  
 of the number of the twelve. And he went and talked  
 with the high priests and captains, how he might betray  
 him unto them. And they were glad, and agreed to give  
 him silver. And he promised, and he sought a fit season  
 to betray him unto them apart from the crowd.

Then came the day of unleavened bread, on which the  
 Passover ought to be killed. And he sent Peter and  
 John, saying; 'Go, and prepare the Passover for us, that

9 'we may eat.' And they said unto him ; 'Where wilt  
10 'thou that we prepare ?' And he said unto them ;  
'Behold, when ye are entered into the city, a man will  
'meet you, bearing a pitcher of water ; follow him into  
11 'the house where he entereth. And ye shall say to the  
'master of the house ; The Teacher saith unto thee ;  
'Where is the guest-chamber, where I may eat the Pass-  
12 'over with my disciples ?' And he will show you a large  
13 'upper room furnished ; there make ready.' And they  
went and found as he had said unto them ; and they made  
14 ready the Passover. And when the hour was come, he  
15 lay down, and the twelve apostles with him. And he  
said unto them ; 'With desire have I desired to eat this  
16 'Passover with you before I suffer ; for I say unto you, I  
'shall no more eat thereof until it be fulfilled in the king-  
17 'dom of God.' And he took a cup, and gave thanks,  
18 and said ; 'Take this, and divide it among yourselves, for  
'I say unto you, I shall not drink of the fruit of the vine,  
19 'until the kingdom of God shall come.' And he took  
bread, and gave thanks, and brake it, and gave unto  
them, saying ; 'This is my body which is given for you ;  
20 'this do in remembrance of me.' So also the cup after  
supper, saying ; 'This cup is the new covenant in my  
21 'blood which is shed for you. But behold, the hand of  
22 'him that betrayeth me is with me on the table. And  
'truly the Son of man goeth as determined ; but alas for  
23 'that man by whom he is betrayed !' And they began  
to inquire among themselves, which of them it was that  
was to do this.

24 And there was also a strife among them, which of them  
25 was thought the greatest. And he said unto them ; 'The  
'kings of the Gentiles lord it over them, and they that  
'have authority over them are called [Euergetes, or]  
26 'Benefactors. But ye are not so ; but let the greatest  
'among you be as the younger, and the chief as he that  
27 'serveth. For which is greater ; he that lyeth at meat,  
'or he that serveth ? Is not he that lyeth ? but I am  
28 'among you as he that serveth. Ye are they who have  
29 'continued with me through my trials ; and as my Father  
30 'appointed unto me a kingdom, I appoint unto you, that

‘ye may eat and drink at my table in my kingdom ; and  
‘ye shall sit on thrones judging the twelve tribes of Israel.’

And the Lord said ; ‘Simon, Simon, behold, Satan  
‘hath sought you out, to sift you as wheat ; but I have  
‘prayed for thee, that thy faith fail not ; and when thou  
‘hast turned again, strengthen thy brethren.’ And he  
said unto him ; ‘Lord, I am ready to go with thee evén  
‘to prison and to death.’ And he said ; ‘I tell thee,  
‘Peter, the cock will not crow this day, before thou shalt  
‘thrice deny that thou knowest me,’ And he said unto  
them ; ‘When I sent you without purse, and scrip, and  
‘shoes, lacked ye any thing ?’ And they said ; ‘Nothing.’  
Then said he unto them ; ‘But now, he that hath a purse,  
‘let him take it, and in like manner a scrip, and he that  
‘hath neither, let him sell his cloak ; and let him buy a  
‘sword. For I say unto you, this that is written must  
‘yet be accomplished in me ; *And he was numbered with*  
*‘the law-breakers* ; for the things concerning me have an  
‘end.’ And they said ; ‘Lord, behold, here are two  
‘swords.’ And he said unto them ; ‘It is good.’

And he came out, and went, as he was wont, to the  
Mount of Olives ; and his disciples also followed him.  
And when he was at the place, he said unto them ; ‘Pray  
‘that ye enter not into temptation.’ And he was with-  
drawn from them about a stone’s cast, and kneeled down  
and prayed, saying ; ‘Father, if thou be willing, remove  
‘this cup from me ; nevertheless not my will, but thine  
‘be done.’ And there appeared unto him an angel from  
heaven, strengthening him. And being in agony he  
prayed more earnestly ; and his sweat was as drops of  
blood falling to the ground. And when he rose up from  
prayer, and came to the disciples, he found them sleeping  
for sorrow ; and he said unto them ; ‘Why sleep ye ? rise  
‘and pray that ye enter not into temptation.’

And while he yet spake, behold, there was a crowd ;  
and he that was called Judas, one of the twelve, went  
before them, and drew nigh unto Jesus to kiss him. And  
Jesus said unto him ; ‘Judas, betrayest thou the Son of  
‘man with a kiss ?’ And when they that were about him  
saw what would follow, they said unto him ; ‘Lord, shall

50 'we smite with the sword?' And one of them smote the  
51 slave of the high priest, and cut off his right ear. And Jesus answered and said; 'Suffer ye thus far.' And he  
52 touched his ear, and healed him. Then Jesus said unto  
the high priests, and captains of the temple, and elders  
who came to him; 'Are ye come out, as against a thief,  
53 'with swords and staves? When I was daily with you  
'in the temple, ye stretched not forth your hands against  
'me; but this is your hour and the power of darkness.'

54 Then they took him, and led him, and brought him  
into the high priest's house. And Peter followed afar off.  
55 And when they had kindled a fire in the midst of the hall,  
and were set down together, Peter sat down among them.  
56 And a certain maiden, seeing him sitting by the fire, and  
looking earnestly at him, said; 'This man also was with  
57 'him.' And he denied him, saying; 'Woman, I know  
58 'him not.' And after a little while another saw him, and  
said; 'Thou also art one of them.' And Peter said;  
59 'Man, I am not.' And about one hour afterwards,  
another said strongly; 'Of a truth this man also was  
60 'with him; for he is a Galilæan.' And Peter said; 'Man,  
'I know not what thou sayest.' And immediately, while  
61 he yet spake, a cock crew. And the Lord turned, and  
looked at Peter; and Peter remembered the word of the  
Lord, how he said unto him; 'Before the cock crow, thou  
62 'wilt deny me thrice.' And he went out, and wept  
bitterly.

63 And the men that held Jesus mocked him, and smote  
64 him. And when they had blindfolded him, they struck  
him on the face, and asked him, saying; 'Prophesy; who  
65 'is it that smote thee?' And many other things spake  
they reproachfully against him.

66 And when it was day, the body of elders of the people,  
both high priests and scribes, came together; and they  
67 led him into their high council, saying; 'If thou art the  
'Christ, tell us.' And he said unto them; 'If I tell you,  
68 'ye will not believe; and if I also ask, ye will not answer  
69 'me, nor let me go. From this time the Son of man will  
70 'sit on the right hand of the power of God.' Then they  
all said; 'Art thou then the Son of God?' And he said

unto them; 'Ye say; I am.' And they said; 'What 71  
'need we any further witness? for we ourselves have  
'heard out of his own mouth.'

And the whole multitude of them arose, and led him 1  
unto Pilate. And they began to accuse him, saying; 'We 2  
'found this man misleading the nation, and forbidding to  
'give tribute to Cæsar, saying that he himself is Christ a  
'king.' And Pilate asked him, saying; 'Art thou the 3  
'king of the Jews?' And he answered him and said;  
'Thou sayest.' Then Pilate said unto the high priests 4  
and the crowds; 'I find no fault in this man.' And they 5  
were the more fierce, saying; 'He stirreth up the people,  
'teaching through all Judea, beginning from Galilee to  
'this place.' When Pilate heard of Galilee, he asked 6  
whether the man were a Galilæan. And when he knew 7  
that he was of Herod's jurisdiction, he sent him to Herod, 8  
as he also was in Jerusalem in those days. And when 9  
Herod saw Jesus, he was very glad; for he had wished to 10  
see him for some time, because he had heard many things 11  
about him; and he hoped to see some sign done by him. 12  
Then he questioned him in many words; but he answered 13  
him nothing. And the high priests and scribes stood, 14  
and loudly accused him. And Herod with his soldiers 15  
set him at nought, and mocked him, and threw a gorgeous 16  
robe round him, and sent him back to Pilate. (On that 17  
day Pilate and Herod became friends together, for before 18  
they were at enmity one with another.) And Pilate, when 19  
he had called together the high priests, and rulers, and 20  
the people, said unto them; 'Ye have brought this man  
'to me, as one that misleadeth the people; and behold,  
'having examined him before you, I have found in this man  
'no fault of that whereof ye accuse him: no, nor Herod,  
'for I sent you to him; and lo, nothing worthy of death  
'hath been done by him. I will therefore scourge him,  
'and release him.' For of necessity he must release one  
to them during the feast. And they all cried out at  
once, saying; 'Away with this man, and release unto us  
'Barabbas.' He was one who for a certain sedition made  
in the city, and for murder, was cast into prison. Pilate  
therefore, wishing to release Jesus, spake again unto them.

21 But they cried out, saying ; 'Crucify him, crucify him.'  
22 And he said unto them a third time ; 'Why, what evil  
' hath he done ? I have found no cause of death in him ;  
23 'I will therefore scourge him, and release him.' And  
they pressed with loud voices, requiring that he might be  
24 crucified. And the voices of them and of the high priests  
prevailed. And Pilate gave sentence that it should be as  
25 they required. And he released the man cast into prison  
for sedition and murder, whom they desired ; but he deli-  
26 vered up Jesus to their will.

26 And as they led him away, they laid hold of one Simon,  
a Cyrenaean, coming out of the country, and on him they  
27 laid the cross, to bear it after Jesus. And there followed  
him a great multitude of the people, and of women, who  
28 also bewailed and lamented him. And Jesus turning unto  
them, said ; 'Daughters of Jerusalem, weep not for me,  
29 'but weep for yourselves, and for your children. For  
'behold, days are coming, in which they will say ; Blessed  
'are the barren, and the wombs that never bare, and the  
30 'paps that never gave suck. Then will they begin *to say*  
*'to the mountains ; Fall on us ; and to the hills ; Cover us.*  
31 'For if they do these *things* in the green wood, what will  
32 'be done in the dry ?' And two others, evildoers, were  
led with him to be put to death.

33 And when they came to the place called Kranion, there  
they crucified him and the evildoers ; one on the right  
34 hand, and the other on the left. And Jesus said ; 'Father,  
'forgive them ; for they know not what they do.' And  
35 they parted his raiment, and cast lots. And the people  
stood looking on. And they and the rulers with them  
laughed at him, saying ; 'He saved others ; let him save  
36 'himself, if he be the Christ, the chosen of God.' And  
the soldiers also mocked him, coming and offering him  
37 vinegar, and saying ; 'If thou be the king of the Jews  
38 'save thyself.' And an inscription also was written over  
him in Greek, and Latin, and Hebrew letters ; **THIS IS**  
39 **THE KING OF THE JEWS.** And one of the evildoers who  
were hanged railed at him, saying ; 'If thou be the Christ,  
40 'save thyself and us.' But the other answering rebuked  
him, saying ; 'Dost not thou fear God, for thou art in

‘the same condemnation? And we indeed justly, for we 41  
 ‘receive the due reward of our deeds; but this one hath  
 ‘done nothing amiss.’ And he said unto Jesus; ‘Lord, 42  
 ‘remember me when thou comest in thy kingdom,’ And 43  
 Jesus said unto him; ‘Verily I say unto thee, to day  
 ‘thou wilt be with me in paradise.’ And it was about 44  
 the sixth hour, and darkness came over all the land until 45  
 the ninth hour. And the sun was darkened, and the veil 46  
 of the temple was rent in the midst. And Jesus cried 47  
 with a loud voice and said; ‘*Father, into thy hands I*  
 ‘*commit my spirit;*’ and having thus said, he breathed 48  
 his last. Now when the centurion saw what was done, 49  
 he glorified God, saying; ‘Certainly this was a righteous  
 ‘man.’ And all the crowds that came together to that 50  
 sight, beholding the things that were done, smote their 51  
 breasts and returned. And all his acquaintance, and the 52  
 women that followed him from Galilee, stood afar off, 53  
 beholding these things.

And behold, there was a man named Joseph, a coun- 50  
 sellor, a good and just man, who had not consented to 51  
 their counsel and deed; he was of Arimathæa, a city of 52  
 the Jews, and was himself waiting for the kingdom of 53  
 God. This man went unto Pilate, and begged the body 54  
 of Jesus. And he took it down, and wrapped it in linen, 55  
 and laid it in a tomb of hewn stone, wherein no one ever 56  
 yet was laid. And that day was the Preparation, and the  
 sabbath was dawning. And the women, who came with  
 him from Galilee, followed after, and beheld the tomb,  
 and how his body was laid. And they returned, and pre-  
 pared spices and ointments; and rested on the sabbath,  
 according to the commandment.

Now on the first day of the week, before daybreak, 1  
 they came to the tomb, bringing the spices which they 2  
 had prepared; and some others were with them. And 3  
 they found the stone rolled away from the tomb. And 3  
 they entered, and found not the body of the Lord Jesus. 4  
 And it came to pass as they were perplexed about it, 5  
 behold, two men stood by them in shining garments; and  
 as they were afraid, and bowed their faces to the earth,  
 these said unto them; ‘Why seek ye the living among

6 'the dead? He is not here, but hath been raised; remem-  
7 'ber how he spake unto you when he was yet in Galilee,  
8 'saying; The Son of man must be delivered into the  
9 'hands of sinful men, and be crucified, and on the third  
10 'day arise again.' And they remembered his words, and  
11 on returning from the tomb told all this unto the eleven,  
12 and unto all the rest. And it was Mary Magdalene, and  
13 Joanna, and Mary the [mother] of James, and the other  
14 women with them, that told this to the apostles. And  
15 their words seemed to them as idle tales, and they believed  
16 them not. Then arose Peter and ran to the tomb; and  
17 stooping down he saw the linen clothes laid by themselves;  
18 and he departed by himself, wondering at what had come  
19 to pass.

20 And behold, two of them were going on that same day  
21 to a village called Emmaus, which was about sixty furlongs  
22 from Jerusalem. And they talked together of all these  
23 things which had happened. And it came to pass, as  
24 they talked and reasoned, that Jesus himself drew near,  
25 and went with them. But their eyes were held from  
26 knowing him. And he said unto them; 'What are these  
27 'words which ye have with one another as ye walk? and  
28 'ye are sad.' And the one of them, whose name was  
29 Cleopas, answering said unto him; 'Dost thou alone  
30 'sojourn in Jerusalem, and hast thou not known what has  
31 'come to pass in these days?' And he said unto them;  
32 'What things?' And they said unto him; 'About Jesus  
33 'the Nazarite, who became a prophet, mighty in deed and  
34 'word before God and all the people; and how our high  
35 'priests and rulers gave him up to be condemned to death,  
36 'and crucified him. But we trusted that it was he who  
37 'was to have redeemed Israel; and beside all this, to day  
38 'is the third day since these things were done. Yea, and  
39 'certain of our women made us astonished, for they were  
40 'early at the tomb, and when they found not his body,  
41 'they came, saying, that they had even seen a vision of  
42 'angels, who said that he was alive. And some of those  
43 'with us went to the tomb, and found it even so as the  
44 'women said; and they saw him not.' Then he said unto  
45 them; 'O unwise, and slow of heart to believe all that

'the prophets have spoken. Was not the Christ to have 26  
 'suffered these things, and to enter into his glory?' And 27  
 beginning at Moses and all the prophets, he expounded 28  
 to them in all the scriptures the things about himself. 29  
 And they drew nigh unto the village whither they went; 30  
 and he made as though he would have gone further. But 31  
 they forced him, saying; 'Tarry with us; for it is toward 32  
 'evening, and the day hath set.' And he went in to 33  
 tarry with them. And it came to pass, as he lay at meat 34  
 with them, he took bread, and blessed, and brake, and 35  
 gave unto them. And their eyes were opened, and they 36  
 knew him; and he disappeared from them. And they 37  
 said one to another; 'Did not our heart burn within us, 38  
 'while he talked with us by the way, and while he opened 39  
 'to us the scriptures?' And they arose up in that same 40  
 hour, and returned to Jerusalem; and found the eleven, 41  
 and those that were with them, gathered together, say- 42  
 ing; 'The Lord hath been raised indeed, and hath appeared 43  
 'unto Simon.' And they told what had happened on the 44  
 way, and how he was known to them on breaking the 45  
 bread.

And as they thus spake, he stood in the midst of them; 46  
 and he saith unto them; 'Peace be with you.' But they 47  
 were terrified and frightened, and thought they saw a 48  
 spirit. And he said unto them; 'Why are ye troubled? 49  
 'and why do doubts arise in your hearts? Behold my 50  
 'hands and my feet, that it is myself; handle me, and see; 51  
 'for a spirit hath not flesh and bones, as ye see me have.' 52  
 And when he had thus spoken he showed them his hands 53  
 and feet. And while they yet believed not for joy, and 54  
 wondered, he said unto them; 'Have ye any meat here?' 55  
 And they gave him a piece of broiled fish, and some honey- 56  
 comb. And he took it, and ate before them.

And he said unto them; 'These are the words which 57  
 'I spake to you, while I was yet with you; that all things 58  
 'must be fulfilled, which are written in the law of Moses, 59  
 'and in the prophets, and in the psalms about me.' Then 60  
 opened he their understanding, that they might under- 61  
 stand the scriptures; and he said unto them; 'Thus it is 62  
 'written, and thus it was necessary for the Christ to suffer,

47 'and to arise from the dead on the third day ; and repentance and forgiveness of sins to be preached in his name  
48 'among all the nations, beginning at Jerusalem. And ye  
49 'are witnesses of these things. And behold, I send the  
'promise of my Father on you ; but do ye tarry in the  
'city until ye be clothed with power from on high.'

50 And he led them out to Bethany ; and he lifted up his  
51 hands, and blessed them. And it came to pass, while he  
blessed them, he was parted from them, and carried up  
52 into the heavens. And they worshipped him, and then  
53 returned to Jerusalem with great joy ; and they were con-  
tinually in the temple, praising and blessing God.

## THE GOOD TIDINGS ACCORDING TO

## J O H N.

1 **I**N the beginning was the Word, and the Word was  
2 with God, and the Word was God. The same was in the  
3 beginning with God. All things were made through it,  
and without it was not any thing made that was made.  
4 In it was life, and the life was the light of men. And  
the light shineth in the darkness, and the darkness per-  
6 ceived it not. There was a man sent from God, whose  
7 name was John. He came for a witness, to bear witness  
8 of the light, that all men through him might believe. He  
was not the light, but was to bear witness of the light.  
9 The true light was that which lighteth every man, as it  
10 cometh into the world. It was in the world, and the  
11 world was made through it, and the world knew it not. It  
12 came to its own, and its own received it not. But as  
many as received it, to them it gave power to become chil-  
13 dren of God, on their believing in his name ; who were  
born, not of the blood, nor of the will of the flesh, nor of  
14 the will of man, but of God. And the Word became flesh,  
and dwelt among us, (and we beheld its glory, the glory  
as of the only begotten of the Father;) full of grace and

truth. John bare witness of him, and cried, saying ; ' This 15  
 ' was he of whom I said, He that cometh after me was 16  
 ' preferred before me ; for he was my superior.' For of his 17  
 fulness we all received, and grace upon grace. For the 18  
 law was given through Moses ; grace and truth came 19  
 through Jesus Christ. No one hath ever seen God ; the 20  
 only begotten Son, who is in the bosom of the Father, he 21  
 hath declared him.

And this is the witness of John, when the Jews sent 22  
 priests and Levites from Jerusalem to ask him ; ' Who art 23  
 ' thou ?' And he confessed, and denied not ; and confessed ; 24  
 ' I am not the Christ.' And they asked him ; ' What 25  
 ' then, art thou Elijah ?' And he saith ; ' I am not.' ' Art 26  
 ' thou the Prophet ?' And he answered ; ' No.' Then 27  
 said they unto him ; ' Who art thou ? that we may give 28  
 ' an answer to them that sent us ; what sayest thou of 29  
 ' thyself ?' He said ; ' I am *the voice of one crying in the* 30  
*'desert, Make straight the way of the Lord,* as said the 31  
*'prophet Isaiah.'* And they that were sent were of the 32  
 Pharisees. And they asked him, and said unto him ; 33  
 ' Why then baptizest thou, if thou be not the Christ, nor 34  
 ' Elijah, nor the Prophet ?' John answered them, saying ; 35  
 ' I baptize in water ; but there standeth one among you, 36  
 ' whom ye know not, who cometh after me, for whom I 37  
 ' am not worthy to unloose the latchet of his shoes.' 38  
 These things were done in Bethany beyond the Jordan, 39  
 where John was baptizing.

The next day he seeth Jesus coming to him, and saith ; 40  
 ' Behold the lamb of God, who taketh away the sin of the 41  
 ' world. This is he of whom I said ; After me cometh a 42  
 ' man who was preferred before me ; for he was my supe- 43  
 'rior. And I knew him not ; but that he should be made 44  
 ' manifest to Israel, for this I came baptizing in water.' 45  
 And John bare witness, saying ; ' I saw the spirit coming 46  
 ' down from heaven like a dove, and it abode on him.' 47  
 ' And I knew him not ; but He that sent me to baptize in 48  
 ' water, he said unto me ; Upon whom thou shalt see the 49  
 ' spirit descending, and abiding on him, the same is he 50  
 ' that baptizeth in holy spirit. And I saw, and I bare 51  
 ' witness that this is the son of God.'

35 Again the next day John stood, and two of his disciples ;  
36 and looking on Jesus as he walked, he saith ; 'Behold,  
37 'the lamb of God !' And the two disciples heard him  
38 speak, and they followed Jesus. Then Jesus turned ; and  
seeing them following, he saith unto them ; 'What seek  
'ye ?' And they said unto him ; 'Rabbi,' which is to say,  
39 when interpreted, Teacher, 'where dwellest thou ?' He  
saith unto them ; 'Come and see.' They came and saw  
where he dwelt ; and dwelt with him that day. It was  
40 about the tenth hour. Andrew, the brother of Simon  
Peter, was one of the two who on hearing John followed  
41 him. He first findeth his own brother Simon, and saith  
unto him ; 'We have found the Messiah ;' which is, when  
42 interpreted, Christ [or the anointed]. And he led him  
unto Jesus. Jesus looking at him said ; 'Thou art Simon,  
'the son of Jona ; thou shalt be called Cephas ;' which is  
43 interpreted, Peter, [or a rock]. The next day he wished  
to go out into Galilee ; and he findeth Philip, and saith  
44 unto him ; 'Follow me.' Now Philip was from Bethsaida,  
45 of the city of Andrew and Peter. Philip findeth Nathanael,  
and saith unto him ; 'We have found him, of whom Moses  
'in the law, and the prophets, wrrote, Jesus of Nazareth,  
46 'the son of Joseph.' And Nathanael said unto him ; 'Can  
'any good come out of Nazareth ?' Philip saith unto him ;  
47 'Come and see.' Jesus saw Nathanael coming to him ;  
and he saith of him ; 'Behold, an Israelite indeed, in  
48 'whom is no guile !' Nathanael saith unto him ; 'Whence  
'knowest thou me ?' Jesus answered and said unto him ;  
'Before that Philip called thee, when thou wast under the  
49 'fig-tree, I saw thee.' Nathanael answered and saith  
unto him ; 'Rabbi, thou art the son of God, thou art the  
50 'king of Israel.' Jesus answered and said unto him ;  
'Because I said unto thee ; I saw thee under the fig-  
'tree, believest thou ? thou shalt see greater things than  
51 'these.' And he saith unto him ; 'Verily verily I say  
'unto you, hereafter ye shall see the heavens open, and  
'the angels of God ascending and descending on the Son  
'of man.'

1 And on the third day there was a marriage in Cana of  
2 Galilee ; and the mother of Jesus was there. And Jesus

was called, and his disciples, to the marriage. And when  
 the wine was at an end, the mother of Jesus saith unto  
 him; 'They have no wine.' Jesus saith unto her;  
 'Woman, what hast thou to do with me? mine hour is  
 'not yet come.' His mother saith unto the servants;  
 'Whatever he saith unto you, do it.' And six stone  
 waterpots were there placed, according to the cleansing  
 of the Jews, holding two or three measures apiece. Jesus  
 saith unto them; 'Fill the waterpots with water.' And  
 they filled them up to the brim. And he saith unto  
 them; 'Draw out now, and bear to the chief guest.'  
 And they bare it. And when the chief guest tasted the  
 water that was made wine, and knew not whence it was:  
 (but the servants that drew the water knew;) the chief  
 guest calleth the bridegroom, and saith unto him; 'Every  
 'man at first setteth forth the good wine; and when they  
 'have well drunk, then the worst; thou hast kept the  
 'good wine till now.' This beginning of signs did Jesus  
 in Cana of Galilee, and showed forth his glory; and his  
 disciples believed on him. After this he went down to  
 Capernaum, he, and his mother, and his brethren, and his  
 disciples; and there they abode not many days.

And the Jews' Passover was at hand; and Jesus went  
 up to Jerusalem, and found in the temple men selling  
 oxen, and sheep, and doves, and the money-changers  
 sitting. And when he had made a scourge of cords, he  
 drove them all out of the temple, and the sheep, and the  
 oxen, and poured out the bankers' money, and overthrew  
 the tables; and he said unto those that sold doves; 'Take  
 'these things hence, make not my Father's house a house  
 'of merchandize.' And his disciples remembered that it  
 was written; *Zeal for thy house eateth me up.* Then  
 answered the Jews and said unto him; 'What sign  
 'shwest thou unto us, why thou doest this?' Jesus  
 answered and said unto them; 'Destroy this temple, *and*  
 '*in three days I will raise it up.*' Then said the Jews;  
 'Forty and six years hath this temple been in building;  
 'and wilt thou rear it up in three days?' But he spake  
 of the temple of his body. When therefore he was risen  
 from the dead, his disciples remembered that he had said

this, and they believed the scripture, and the word which Jesus had spoken.

23 Now while he was in Jerusalem at the Passover, at the feast, many believed in his name, when they saw the signs that he worked. But Jesus did not trust himself unto them, because he knew all men; and he needed not that any one should testify about man; for he knew what 1 was in man. And there was a man of the Pharisees, 2 named Nicodemus, a ruler of the Jews; he came to him by night, and said unto him; 'Rabbi, we know that 'thou art a teacher come from God; for no one can work 'these signs that thou workest, unless God be with him.' 3 Jesus answered and said unto him; 'Verily verily I say 'unto thee, unless a man be born from above, he cannot 4 'see the kingdom of God.' Nicodemus saith unto him; 'How can a man be born when he is old? can he enter 'a second time into his mother's womb, and be born?' 5 Jesus answered; 'Verily verily I say unto thee, unless a 'man be born of water and spirit, he cannot enter the 6 'kingdom of God. What is born of the flesh, is flesh; 7 'and what is born of the spirit, is spirit. Marvel not 'that I said unto thee; Ye must be born from above. 8 'The wind bloweth where it listeth; and thou hearest the 'sound thereof, but knowest not whence it cometh, and 'whither it goeth; so is every one that is born of the 9 'spirit.' Nicodemus answered and said unto him; 'How 10 'can these things be?' Jesus answered and said unto him; 'Art thou the teacher of Israel, and knowest not 11 'these things? Verily verily I say unto thee, what we 'know, we speak; and what we have seen, we witness; 12 'and ye receive not our witness. If I have told you 'earthly things, and ye believe not; how will ye believe, 13 'if I tell you heavenly things? And no one hath gone 'up to heaven, but he that came down from heaven, the 14 'Son of man, that is in heaven. And as Moses lifted up 'the serpent in the desert, so must the Son of man be 15 'lifted up; that whoever believeth in him should not 16 'perish, but have everlasting life.' For God so loved the world, that he gave his only begotten son, that who-ever believeth in him should not perish, but have ever-

lasting life. For God sent not his son into the world 17  
 to condemn the world, but that the world through him  
 might be saved. He that believeth in him is not con- 18  
 demned; but he that believeth not is condemned already, 19  
 because he hath not believed in the name of the only  
 begotten son of God. And this is the condemnation, 20  
 that the light is come into the world, and men loved the  
 darkness rather than the light; because their deeds were 21  
 evil. For every one that doeth evil, hateth the light, 22  
 neither cometh to the light, lest his deeds should be  
 blamed. But he that doeth the truth, cometh to the 23  
 light, that his deeds may be shown that they are wrought 24  
 in God.

After this came Jesus and his disciples into the land of 25  
 Judea; and there he tarried with them, and baptized. 26  
 And John was also baptizing in Aenon near to Salim, 27  
 because there was much water there; and they came and 28  
 were baptized. For John was not yet thrown into prison. 29  
 Then there arose a question among John's disciples with 30  
 a Jew, about cleansing. And they came unto John, and 31  
 said to him; 'Rabbi, he that was with thee beyond the 32  
 Jordan, to whom thou barest witness, behold, he bap- 33  
 tizeth, and all men come to him.' John answered and 34  
 said; 'A man can receive nothing, unless it be given him 35  
 from heaven. Ye yourselves bear me witness, that I 36  
 said, I am not the Christ, but I am sent before him. 37  
 'He that hath the bride is the bridegroom; but the 38  
 friend of the bridegroom, who standeth and heareth him, 39  
 rejoiceth with joy because of the bridegroom's voice; 40  
 'this my joy therefore is fulfilled. He must increase, 41  
 'but I must decrease. He that cometh from above, is 42  
 'above all; he that is of the earth is earthly, and speaketh 43  
 'from the earth; he that cometh from heaven is above all, 44  
 'and what he hath seen and heard, that he witnesseth; 45  
 'and no one receiveth his witness.' He that received his 46  
 witness set his seal that God is to be trusted. For he 47  
 whom God hath sent, speaketh the words of God; for 48  
 God giveth not the spirit by measure. The Father loveth 49  
 the Son, and hath given all things into his hand. He 50  
 that believeth on the Son hath everlasting life; and he

that disobeyeth the Son will not see life ; but the wrath of God abideth on him.

1 When therefore the Lord knew that the Pharisees had heard how Jesus made and baptized more disciples than  
2 John, though Jesus himself baptized not, but his disciples,  
3 he left Judea and went again into Galilee. And he must  
4 needs go through Samaria. He cometh then into a city  
5 of Samaria, called Sychar, near to the land that Jacob  
6 gave to his son Joseph. Now Jacob's spring was there.  
Jesus therefore, being wearied with the journey, sat thus  
7 at the spring ; it was about the sixth hour. There  
cometh a woman of Samaria to draw water. Jesus saith  
8 unto her ; ' Give me to drink.' For his disciples were  
9 gone into the city to buy food. Then saith the Samaritan  
woman unto him ; ' How dost thou, being a Jew, ask  
' drink from me, that am a Samaritan woman ? ' For  
10 the Jews have no dealings with the Samaritans. Jesus  
answered and said unto her ; ' If thou knewest the gift of  
' God, and who it is that saith unto thee, Give me to  
' drink ; thou wouldest have asked of him, and he would  
11 ' have given thee living water.' The woman saith unto  
him ; ' Lord, thou hast no bucket, and the well is deep ;  
12 ' whence then hast thou the living water ? Art thou  
' greater than our father Jacob, who gave us the well, and  
' drank thereof himself, and his sons, and his cattle ? '  
13 Jesus answered and said unto her ; ' Whoever drinketh  
14 ' of this water will thirst again ; but whoever drinketh of  
' the water that I shall give him, will not thirst till the  
' end of the world. But the water that I shall give him  
' will become in him a spring of water gushing up into  
15 ' everlasting life.' The woman saith unto him ; ' Lord,  
' give me this water, that I thirst not, neither come hither  
16 ' to draw.' Jesus saith unto her ; ' Go, call thy husband,  
17 ' and come hither.' The woman answered and said, ' I  
' have no husband.' Jesus saith unto her ; ' Thou hast  
18 ' well said, I have no husband ; for thou hast had five  
' husbands ; and he whom thou now hast is not thy  
19 ' husband ; in that saidst thou truly.' The woman saith  
unto him ; ' Lord, I see that thou art a prophet. Our  
' fathers worshipped on this mountain ; and ye say that

'in Jerusalem is the place where men ought to worship.'  
 Jesus saith unto her; 'Woman, believe me, the hour  
 'cometh, when neither on this mountain, nor in Jerusalem,  
 'shall ye worship the Father. Ye worship what ye know  
 'not; we worship what we know, for salvation is from  
 'the Jews. But the hour cometh, and now is, when the  
 'true worshippers will worship the Father in spirit and  
 'in truth; for the Father seeketh such to worship him.  
 'God is spirit, and they that worship him must worship  
 'in spirit and in truth.' The woman saith unto him; 'I  
 'know that Messiah cometh, who is called Christ; when  
 'he is come, he will tell us all things.' Jesus saith unto  
 her; 'I that speak to thee am he.' And upon this his  
 disciples came, and marvelled that he talked with a  
 woman; yet no one said; What seekest thou? or, Why  
 talkest thou with her?

The woman then left her waterpot, and went into the  
 city, and saith to the men; 'Come, see a man, who told  
 'me all things that ever I did; is this the Christ?'  
 They went out of the city and came unto him.

In the mean while his disciples prayed him, saying;  
 'Rabbi, eat.' But he said unto them; 'I have food to  
 'eat that ye know not of.' Therefore said the disciples  
 one to another; 'Hath any one brought him ought to  
 'eat?' Jesus saith unto them; 'My food is to do the  
 'will of Him that sent me, and to finish his work. Say  
 'not ye, There are yet four months, and then cometh the  
 'harvest? Behold, I say unto you, lift up your eyes, and  
 'look on the fields; for they are already white for  
 'harvest. The reaper receiveth wages, and gathereth  
 'fruit unto everlasting life; that both the sower and the  
 'reaper may rejoice together. For herein is the true  
 'saying; *One soweth and another reapeth.* I sent you  
 'to reap what ye had not laboured at; others laboured,  
 'and ye are entered into their labours.' And many of the  
 Samaritans of that city believed on him for the saying of  
 the woman who bare witness, He told me all things that  
 ever I did. So when the Samaritans came unto him, they  
 besought him to abide with them; and he abode there  
 two days. And many more believed because of his own

42 word. And they said unto the woman ; 'We no longer  
'believe because of thy saying ; for we have heard him  
'ourselves, and we know that he is indeed the saviour of  
'the world, the Christ.'

43 Now after the two days he departed thence and went  
44 into Galilee. For Jesus himself bare witness, that a  
45 prophet hath no honour in his own country. Then when  
he came into Galilee, the Galilæans received him, having  
seen all the things that he did in Jerusalem at the feast ;  
46 for they also went to the feast. Then he came again into  
Cana of Galilee, where he made the water wine. And  
there was a certain nobleman whose son was sick at  
47 Capernaum. When he heard that Jesus was come from  
Judea into Galilee, he went unto him, and besought him  
that he would come down and heal his son ; for he was  
48 at the point of death. Then said Jesus unto him ;  
'Unless ye see signs and wonders, ye will not believe.'

49 The nobleman saith unto him ; 'Lord, come down ere  
50 'my child die.' Jesus saith unto him ; 'Go ; thy son  
'liveth.' And the man believed the word that Jesus  
51 spake unto him, and he went. And as he was now going  
down, his slaves met him, and told him, saying ; 'Thy  
52 'boy liveth.' Then inquired he of them the hour when  
he got better. And they said unto him ; 'Yesterday at  
53 'the seventh hour the fever left him.' So the father  
knew that it was at the same hour, in which Jesus said  
unto him, Thy son liveth. And himself believed, and  
54 his whole house. Again this second sign Jesus wrought  
when he came out of Judea into Galilee.

1 After this there was a feast of the Jews ; and Jesus  
2 went up to Jerusalem. Now there is at Jerusalem by  
the sheep-gate a pool, called in Hebrew Bethesda, having  
3 five porches. In these lay a great multitude of sick  
folk, blind, lame, and withered, waiting for the moving  
4 of the water. For an angel went down at certain seasons  
into the pool, and troubled the water ; then the first  
that stept in after the troubling of the water was made  
5 whole of whatever disease he had. And a certain man  
was there, who had a sickness thirty and eight years.  
6 Jesus, seeing him lie, and knowing that he had been

so a long time, saith unto him; 'Wilt thou be made whole?' The sick man answered him; 'Lord, I have no man, when the water is troubled, to put me into the pool; but while I am coming another steppeth down before me.' Jesus saith unto him; 'Arise, take up thy bed, and walk.' And straightway the man was made whole, and took up his bed, and walked. And on the same day was a sabbath.

Then said the Jews unto him that was cured; 'It is a sabbath; it is not lawful for thee to take up thy bed.' He answered them; 'He that made me whole, the same said unto me, Take up thy bed, and walk.' Then asked they him; 'Who is the man that said to thee, Take up thy bed, and walk?' And he that was healed knew not who he was. For Jesus had slipped away, as there was a crowd in the place. Afterwards Jesus findeth him in the temple; and he said unto him; 'Behold, thou art made whole; sin no more, lest a worse thing come to thee.' The man departed, and told the Jews that it was Jesus that made him whole. And for this the Jews persecuted Jesus, because he did these things on a sabbath. But Jesus answered them; 'My Father worketh hitherto, and I work.' For this then the Jews sought the more to kill him, because he not only broke the sabbath, but called God his own father, making himself equal to God. Then Jesus answered and said unto them; 'Verily verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for whatever things He doeth, these also doeth the Son in like manner. For the Father loveth the Son, and showeth him all that himself doeth; and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no one, but hath given all judgment unto the Son; that all men may honour the Son; even as they honour the Father. He that honoureth not the Son, honoureth not the Father who sent him. Verily verily I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and cometh not to judgment,

25 'but is passed from death into life. Verily verily I say  
unto you, the hour cometh, and now is, when the dead  
will hear the voice of the son of God; and they that  
26 'hear will live. For as the Father hath life in himself,  
so hath he given to the Son to have life in himself;  
27 'and hath given him authority to execute judgment also,  
28 'because he is the Son of man. Marvel not at this; for  
29 'the hour cometh in which all that are in the graves will  
hear his voice, and will come forth, they that have done  
30 'good unto resurrection of life, and they that have done  
evil unto resurrection of judgment. I can of myself do  
31 'nothing; as I hear I judge, and my judgment is just;  
because I seek not mine own will, but the will of Him  
32 'that sent me. If I bear witness of myself, my witness  
33 'is not to be trusted. There is another that beareth  
34 'witness of me; and I know that the witness that he  
35 'witnesseth of me is to be trusted. Ye sent unto John,  
36 'and he bare witness to the truth. But I receive not  
37 'witness from man; but these things I say that ye might  
38 'be saved. He was the lamp that burneth and shineth;  
39 'and ye were willing for a season to rejoice in his light.  
40 'But I have witness greater than that of John; for the  
41 'works which the Father hath given me to finish, the  
42 'same works that I do, bear witness of me, that the  
43 'Father hath sent me. And the Father himself, who  
44 'sent me, hath borne witness of me. Ye have neither  
45 'heard his voice at any time, nor seen his shape. And  
46 'ye have not his word abiding in you; for whom he hath  
47 'sent, him ye believe not. Ye search the scriptures, for  
48 'in them ye think to have everlasting life; and they are  
49 'what witness of me. And ye will not come to me that  
50 'ye may have life. I receive not honour from men.  
51 'But I know you, that ye have not the love of God in  
52 'you. I am come in my Father's name, and ye receive  
53 'me not; if another shall come in his own name, him ye  
54 'will receive. How can ye believe, that receive honour  
55 'one of another, and seek not the honour that is from the  
56 'only God? Think not that I shall accuse you to the  
57 'Father; your accuser is Moses, in whom ye have trusted.  
58 'For had ye believed Moses, ye would have believed me;

'for he wrote about me. But if ye believe not his writings, how will ye believe my words?' 47

After this Jesus went beyond the lake of Galilee, that is, of Tiberias. And a great crowd followed him, because they saw the signs which he wrought upon the sick. And Jesus went up the mountain, and there sat with his disciples. And the Passover, the feast of the Jews, was at hand. When Jesus then lifted up his eyes, and saw that a great crowd was coming unto him, he saith unto Philip; 'Whence shall we buy loaves that these men may eat?' And this he said to try him, for he knew what he was to do. Philip answered him; 'Loaves costing two hundred Denarii [or sixteen hundred pence] are not enough for them, that each of them may take a little.' One of his disciples, Andrew, the brother of Simon Peter, saith unto him; 'There is a lad here, that hath five barley loaves, and two small fishes; but what are they among so many?' And Jesus said; 'Make the men lie down.' And there was much grass in the place. So the men lay down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he gave them among his disciples, and the disciples to them that were lying: and in like manner of the fishes, as much as they wished. And when they were filled, he saith unto his disciples; 'Gather up the fragments that are left, that nothing be lost.' So they gathered up, and filled from the five barley loaves, twelve baskets of fragments, which were left by those that had eaten. Then the men, when they saw the sign that Jesus wrought, said; 'Of a truth this is the prophet that was to come into the world.' Then Jesus, perceiving that they would come and seize him, to make him king, departed again to the mountain himself alone. 15

And when it was evening, his disciples went down to the lake, and entering the boat, went over the lake toward Capernaum. And it was now dark, and Jesus was not come unto them. And the sea arose, as a hard wind blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the lake, and drawing near to the boat; and they were afraid. But he saith 16

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21 unto them ; 'It is I ; be not afraid.' Then they wished to receive him into the boat ; and immediately the boat was at the land whither they went.

22 The next day, when the crowd that stood beyond the lake saw that there was no other boat there but one, and that Jesus went not into the boat with his disciples, but

23 that his disciples went away alone ; though other boats came from Tiberias near the place where they ate the

24 bread, after the Lord had given thanks ;—when therefore the crowd saw that Jesus was not there, nor his disciples, they entered the boats, and came to Capernaum, seeking

25 for Jesus. And when they found him on the other side of the lake, they said unto him ; 'Rabbi, when camest

26 'thou hither ?' Jesus answered them and said ; 'Verily  
27 'verily I say unto you, ye seek me, not because ye saw  
'signs, but because ye ate of the leaves, and were filled.

28 'Labour not for the food that perisheth, but for the food  
'that lasteth unto everlasting life, which the Son of man  
'will give you ; for him hath God the Father sealed.'

29 Then said they unto him ; 'What shall we do, that we  
30 'may work the works of God ?' Jesus answered and said unto them ; 'This is the work of God, that ye believe  
31 'on him whom he hath sent.' Then said they unto him ;  
'What sign shovest thou then, that we may see, and  
32 'believe thee ? what dost thou work ? Our fathers ate  
'the manna in the desert ; as it is written ; *He gave*  
33 '*them bread from heaven to eat.*' Then Jesus said unto them ; 'Verily verily I say unto you, Moses gave you not  
'the bread from heaven ; but my Father giveth you the  
34 'true bread from heaven. For the bread of God is that  
'which cometh down from heaven, and giveth life to the  
35 'world.' Then said they unto him ; 'Lord, evermore  
36 'give us this bread.' And Jesus said unto them ; 'I am  
'the bread of life ; he that cometh to me will never  
'hunger, and he that believeth on me will never thirst.'

37 'But I said unto you, that ye also have seen me, and  
38 'believe not. Whatever the Father giveth me, will come  
'to me ; and him that cometh to me I will not cast out.

39 'For I came down from heaven, not to do mine own will,  
'but the will of Him that sent me. And this is the will

'of him that sent me; that of all that he hath given me  
 'I should lose nothing, but should raise it up again at the  
 'last day. For this is the will of Him that sent me, that  
 'every one that seeth the Son, and believeth on him,  
 'should have everlasting life, and that I should raise him  
 'up at the last day.' The Jews then murmured about  
 him, because he said; I am the bread which came down  
 from heaven. And they said; 'Is not this Jesus the son  
 'of Joseph, whose father and mother we know? how then  
 'saith he, I came down from heaven?' Jesus answered  
 and said unto them; 'Murmur not among yourselves;  
 'no one can come to me, unless the Father who sent me  
 'draw him, and I raise him up at the last day. It is  
 'written in the prophets; *And they shall be all taught*  
 'by God. Every one that hath heard and hath learned  
 'from the Father, cometh unto me. Not that any one  
 'hath seen the Father, save he that is from God: he hath  
 'seen the Father. Verily verily I say unto you, he that  
 'believeth on me hath everlasting life. I am the bread  
 'of life. Your fathers ate the manna in the desert, and  
 'died; this is the bread that cometh down from heaven,  
 'so that any one may eat thereof, and not die. I am the  
 'living bread that came down from heaven; if any one eat  
 'of this bread, he will live till the end of the world; and  
 'the bread that I shall give is my flesh, which I will give  
 'for the life of the world.' Then the Jews strove among  
 themselves, saying; 'How can he give us his flesh to eat?'  
 Then Jesus said unto them; 'Verily verily I say unto  
 'you, unless ye eat the flesh of the Son of man, and  
 'drink his blood, ye have no life in you. Whoso eateth  
 'my flesh, and drinketh my blood, hath everlasting life;  
 'and I will raise him up at the last day. For my flesh is  
 'food indeed, and my blood is drink indeed. He that  
 'eateth my flesh, and drinketh my blood, dwelleth in me,  
 'and I in him. As the living Father sent me, and I live  
 'by the Father; so he that eateth me, even he will live  
 'by me. This is the bread that came down from heaven;  
 'not as your fathers ate and died; he that eateth this  
 'bread will live till the end of the world.' These things  
 said he in the synagogue, as he taught in Capernaum.

60 Then many of his disciples, when they heard, said ;  
61 'This is a hard saying ; who can hear it ?' When Jesus  
knew in himself that his disciples murmured at it, he  
said unto them ; 'Is this a stumbling-block unto you ?'  
62 'What then if ye should see the Son of man ascend up  
63 'where he was before ? It is the spirit that quickeneth,  
'the flesh profiteth nothing. The words that I speak  
64 'unto you are spirit; and are life. But there are some of  
'you that believe not.' For Jesus knew from the begin-  
ning who they were that believed not, and who he was that  
65 would betray him. And he said ; 'For this said I unto  
'you, that no one can come to me, unless it were given to  
66 'him of my Father.' On that many of his disciples went  
67 back, and walked no more with him. Therefore Jesus  
68 said unto the twelve ; 'Will ye also go away ?' Simon  
Peter answered him ; 'Lord, to whom shall we go ? Thou  
69 'hast the words of everlasting life. And we believe and  
70 'know that thou art the Holy One of God.' Jesus  
answered them ; 'Have not I chosen you twelve ? and of  
71 'you one is an accuser.' He spake of Judas Iscariot, the  
son of Simon ; for he was about to betray him, being one  
of the twelve.

1 And after this Jesus walked in Galilee ; for he would  
not walk in Judea, because the Jews sought to kill him.  
2 Now the Jews' Feast of Tabernacles was at hand. His  
brethren therefore said unto him ; 'Depart hence, and  
'go into Judea, that thy disciples also may see thy works  
4 'that thou doest. For no one doeth any thing in secret,  
'while he himself seeketh to be known. If thou do these  
5 'things, show thyself to the world.' For his brethren  
6 believed not on him. Then Jesus saith unto them ; 'My  
'time is not yet come ; but your time is always ready.  
7 'The world cannot hate you ; but me it hateth, because I  
8 'witness of it that its works are evil. Go ye up to this  
'feast ; I go not up to this feast, for my time is not yet  
9 'full come.' When he had said these words unto them,  
10 he abode still in Galilee. But when his brethren were  
gone up, then went he also up to the feast, not openly,  
11 but as it were in secret. Then the Jews sought him at  
12 the feast, and said ; 'Where is he ?' And there was

much murmuring among the crowds concerning him ; for some said ; ' He is a good man ; ' others said ; ' Nay, 'but he misleadeth the people.' Howbeit no one spoke openly of him for fear of the Jews. 13

Now in the middle of the feast Jesus went up into the temple and taught. And the Jews marvelled, saying ; ' How knoweth this man letters, having never learned ? ' Then Jesus answered them, and said ; ' My teaching is not mine, but His that sent me. If any one wish to do his will, he will know of the teaching whether it be from God, or whether I speak from myself. He that speaketh from himself seeketh his own glory ; but he that seeketh the glory of Him that sent him, the same is to be trusted, and no unrighteousness is in him. Did not Moses give you the law ? and no one of you keepeth the law ; why seek ye to kill me ? ' The crowd answered and said ; ' Thou hast a demon ; who seeketh to kill thee ? ' Jesus answered and said unto them ; ' I have done one work, and ye all marvel thereat. Moses gave you the circumcision ; (not that it is of Moses, but of the fathers ;) and ye circumcise a man on a sabbath. If a man on a sabbath receive circumcision that the law of Moses may not be broken, are ye angry at me because I have made a man whole and well on a sabbath ? Judge not according to appearance, but judge a righteous judgment.' Then said some of them of Jerusalem ; ' Is not this he whom they seek to kill ? But lo, he speaketh openly, and they say nothing unto him. Do the rulers know of a truth that this is the Christ ? Howbeit we know him whence he is ; but when the Christ cometh, no one knoweth whence he is.' Then cried Jesus in the temple as he taught, saying ; ' Ye both know me, and ye know whence I am ; yet I am not come of myself, but He that sent me is true, whom ye know not. I know him, for I am from him, and he sent me.' Then they sought to take him ; but no one laid hands on him, because his hour was not yet come. And many of the crowd believed on him, and said ; ' When the Christ cometh, will he do more signs than these which this man hath done ? ' The Pharisees heard the crowd murmuring these things 32

about him, and the Pharisees and high priests sent officers  
 33 to take him. Then Jesus said; 'Yet a little while am  
 34 I with you, and then I go to Him that sent me. Ye  
 'will seek me, and will not find me; and where I go ye  
 35 'cannot come.' Then said the Jews among themselves;  
 'Whither is he to go, that we shall not find him? Is he  
 36 'to go unto the dispersed among the Greeks, and to teach  
 'the Greeks? What word is this that he said; Ye will  
 'seek me, and will not find me; and where I go ye  
 'cannot come?'

37 On the last day, the great day of the feast, Jesus stood  
 and cried, saying; 'If any one thirst, let him come to me  
 38 'and drink. He that believeth on me, as the scripture  
 'said, *out of his belly will flow rivers of living water.*'  
 39 This he spake of the spirit, which they that believed on  
 him were to receive; for the holy spirit was not yet,  
 40 because Jesus was not yet glorified. Then many of the  
 crowd when they heard the saying, said; 'Of a truth this  
 41 'is the prophet.' Others said; 'This is the Christ.' And  
 others said; 'But doth the Christ come out of Galilee?  
 42 'Hath not the scripture said that the Christ cometh of  
 'the seed of David, and out of Bethlehem, the village  
 43 'where David was?' So there was a division among the  
 crowd because of him. And some of them would have  
 45 taken him; but no one laid hands on him. Then came  
 the officers to the high priests and Pharisees; and these  
 46 said unto them; 'Why have ye not brought him?' The  
 officers answered; 'Never man spake like this man.'  
 47 Then the Pharisees answered them; 'Are ye also de-  
 48 'ceived? Hath any one of the rulers or of the Pharisees  
 49 'believed on him? But this crowd that know not the  
 50 'law are accursed.' Nicodemus saith unto them, (he that  
 51 came to him by night,) being one of them; 'Doth our  
 'law judge a man, before it hear him, and know what he  
 52 'doeth?' They answered and said unto him; 'Art thou  
 'also of Galilee? Search and look, for out of Galilee no  
 'prophet ariseth.'

53 1 And every one went to his own house; and Jesus went  
 2 to the Mount of Olives. And at day-break he came again  
 into the temple, and all the people came unto him; and

he sat down, and taught them. And the scribes and  
 Pharisees bring unto him a woman taken in adultery ;  
 and setting her in the midst, they say unto him ; ' Teacher,  
 ' this woman was taken in adultery, in the very act. And  
 ' Moses in the law commanded us that such women were  
 ' to be stoned ; but what sayest thou ? ' This they said  
 tempting him, that they might have somewhat to accuse  
 him of. But Jesus stooped down, and wrote with his  
 finger on the ground. But when they continued asking  
 him, he raised himself up, and said unto them ; ' He that  
 ' is without sin among you, let him first cast the stone at  
 ' her.' And again he stooped down, and wrote upon the  
 ground. And they who heard it, being convicted by their  
 conscience, went out one by one, beginning at the elders,  
 unto the last ; and Jesus was left alone, and the woman  
 standing in the midst. And when Jesus raised himself up,  
 and saw no one but the woman, he said unto her ;  
 ' Woman, where are those thine accusers ? Hath no  
 ' one condemned thee ? ' And she said ; ' No one, Lord.'  
 And Jesus said unto her ; ' Neither do I condemn thee ;  
 ' go, and sin no more.'

Then spake Jesus again unto them, saying ; ' I am the  
 ' light of the world ; he that followeth me will not walk in  
 ' darkness, but will have the light of life.' The Pharisees  
 then said unto him ; ' Thou bearest witness of thyself ; thy  
 ' witness is not to be trusted.' Jesus answered and said  
 unto them ; ' Though I bear witness of myself, my witness  
 ' is to be trusted ; for I know whence I came, and whither  
 ' I go ; but ye know not whence I come, or whither I go.  
 ' Ye judge after the flesh, I judge no one. And if I do  
 ' judge, my judgment is to be trusted, for I am not alone,  
 ' but I and the Father who sent me. Even in your law  
 ' it is written, that *the witness of two men is to be trusted.*  
 ' I am one that bear witness of myself, and the Father who  
 ' sent me beareth witness of me.' Then said they unto  
 him ; ' Where is thy father ? ' Jesus answered ; ' Ye know  
 ' neither me, nor my Father ; if ye had known me, ye  
 ' would have known my Father also.' These words snake  
 he in the treasury, as he taught in the temple ; and no one  
 took him, for his hour was not yet come.

21 Then said Jesus again unto them ; 'I go my way, and  
22 'ye will seek me, and will die in your sin ; whither I go  
23 'ye cannot come.' Then said the Jews ; 'Will he kill  
24 'himself ; for he saith ; Whither I go, ye cannot come.'  
25 And he said unto them ; 'Ye are from beneath ; I am from  
26 'above ; ye are of this world ; I am not of this world.  
27 'Therefore I said unto you, that ye will die in your sins ;  
28 'for if ye believe not that I am he, ye will die in your sins.'  
29 Then said they unto him ; 'Who art thou ?' And Jesus  
30 said unto them ; 'Even what I said unto you at the  
31 'beginning. I have many things to say and to judge of  
32 'you : but he that sent me is to be trusted, and I speak  
33 'to the world what I have heard from him.' They knew  
34 not that he spake to them of the Father. Then said Jesus  
35 unto them ; 'When ye have lifted up the Son of man, then  
36 'will ye know that I am he ; and I do nothing of myself ;  
37 'but as my Father hath taught me I speak these things ;  
38 'and he that sent me is with me ; the Father hath not  
39 'left me alone, for I always do the things that please  
40 'him.'

41 As he spake this, many believed on him. Then said Jesus unto the Jews that believed on him ; 'If ye continue  
42 'in my word, ye are my disciples indeed ; and ye will know  
43 'the truth, and the truth will make you free.' They an-  
44 'swered him ; 'We are the seed of Abraham, and were  
45 'never slaves to any one ; how sayest thou, Ye will be  
46 'made free ?' Jesus answered them ; 'Verily verily I say  
47 'unto you, whoever committeth sin is the slave of sin.  
48 'And the slave abideth not in the house for ever ; but the  
49 'Son abideth ever. If therefore the Son shall make you  
50 'free, ye will be free indeed. I know that ye are the seed  
51 'of Abraham ; but ye seek to kill me, because my word  
52 'hath no place in you. I speak what I have seen with my  
53 'Father ; and then ye do what ye have seen with your  
54 'father.' They answered and said unto him ; 'Abraham  
55 'is our father.' Jesus saith unto them ; 'If ye were  
56 'Abraham's children, ye would do the works of Abraham.  
57 'Whereas ye seek to kill me, a man that hath told you  
58 'the truth, which I have heard from God ; this did not  
59 'Abraham. Ye do the deeds of your father.' Then said

they unto him ; ' We are not born of fornication ; we have one father, God.' Jesus said unto them ; ' If God were 42  
 ' your father, ye would love me ; for from God I came forth, and am come ; neither came I of myself, but he sent me. Why do ye not understand my speech ? 43  
 ' Because ye cannot hear my word. Ye are of your father the devil, and ye wish to do the lusts of your father. 44  
 ' He was a murderer from the beginning, and abode not in the truth ; because truth is not in him. When any one speaketh a lie, he speaketh after the manner of his kindred, for his father also is a liar. And because I speak the truth ye believe me not. Which of you convicteth 45  
 ' me of sin ? If I speak the truth why do ye not believe 46  
 ' me ? He that is of God heareth God's words ; ye therefore hear not, because ye are not of God.' The Jews 47  
 answered and said unto him ; ' Say we not right that thou 48  
 ' art a Samaritan, and hast a demon ?' Jesus answered ; 49  
 ' I have not a demon ; but I honour my Father, and ye dishonour me. And I seek not my glory ; there is One 50  
 ' that seeketh and judgeth. Verily verily I say unto you, 51  
 ' if any one keep my saying he will not see death till the 52  
 ' end of the world.' Then said the Jews unto him ; ' Now 53  
 ' we know that thou hast a demon. Abraham is dead, 54  
 ' and the prophets ; and thou sayest, If any one keep my 55  
 ' saying he will not taste death till the end of the world. 56  
 ' Art thou greater than our father Abraham, who is dead ? 57  
 ' and the prophets are dead ; whom makest thou thyself ?' Jesus answered ; ' If I honour myself, my honour is 58  
 ' nothing. It is my Father that honoureth me ; of whom 59  
 ' ye say, that he is your God ; and ye have not known him ; but I know him. And if I should say, I know him not, I shall be a liar like you ; but I know him, and keep his saying. Your father Abraham rejoiced that he should see my day ; and he saw it, and was glad.' Then said the Jews unto him ; ' Thou art not yet fifty years old, and hast thou seen Abraham ?' Jesus said unto them ; ' Verily verily I say unto you, before Abraham was, I was he.' Then took they up stones to cast at him ; but Jesus hid himself, and went out of the temple.

And as he passed by he saw a man blind from his birth:

2 And his disciples asked him, saying ; 'Rabbi, who sinned,  
3 'this man or his parents, that he was born blind ?' Jesus  
answered ; 'Neither hath this man sinned, nor his parents ;  
4 'but that the works of God should be shown in him. I  
'must work the works of Him that sent me, while it is  
5 'day ; the night cometh, when no one can work. While  
6 'I am in the world, I am the light of the world.' When  
he had thus spoken, he spit on the ground, and made  
clay of the spittle, and smeared the clay on the eyes of  
7 the blind man, and said unto him ; 'Go, wash in the pool  
'of the Siloam,' which is translated, Sent. Then he went,  
8 and washed, and came seeing. Then the neighbours and  
they that saw him before (for he was a beggar) said ; 'Is  
9 'not this he that sat and begged ?' Some said ; 'This is  
'he ;' but others said ; 'He is like him.' He said ; 'I am  
10 'he.' Then said they unto him ; 'How were thine eyes  
11 'opened ?' He answered and said, 'A man called Jesus  
'made clay, and smeared mine eyes, and said unto me ;  
'Go to the Siloam and wash ; and I went and washed,  
12 'and received sight.' Then said they unto him ; 'Where  
'is he ?' He saith ; 'I know not.'

13 They bring to the Pharisees him that aforetime was  
14 blind. And it was a sabbath when Jesus made the clay  
15 and opened his eyes. Then again the Pharisees also asked  
him how he had received his sight. And he said unto  
16 them ; 'He put clay upon mine eyes ; and I washed, and  
'do see.' Then said some of the Pharisees ; 'This man  
'is not of God, because he keepeth not the sabbath.'  
Others said ; 'How can a sinful man do such signs ?'  
17 And there was a division among them. They say unto the  
blind man again ; 'What sayest thou of him ? that he  
'opened thine eyes ?' And he said ; 'He is a prophet.'  
18 But the Jews did not believe of him, that he was blind  
and received his sight, until they called the parents of  
19 him that had received his sight. And they asked them,  
saying ; 'Is this your son, who ye say was born blind ?  
20 'how then doth he now see ?' His parents answered  
them and said ; 'We know that this is our son, and that  
21 'he was born blind ; but how he now seeth, we know not ;  
'or who opened his eyes, we know not ; he is of age, ask

'him ; he will speak for himself.' This his parents said, 22  
 because they feared the Jews ; for the Jews had agreed  
 already, that if any one acknowledged him for Christ he  
 should be put out of the synagogue. Therefore said his  
 parents ; 'He is of age ; ask him.' 23

Then a second time called they the man that was blind, 24  
 and said unto him ; 'Give glory to God ; we know that  
 'this man is a sinner.' Then he answered and said ; 25  
 'Whether he be a sinner, I know not ; one thing I know,  
 'that whereas I was blind, now I see.' And they said 26  
 unto him again ; 'What did he to thee ? how opened he  
 'thine eyes ?' He answered them ; 'I told you just now, 27  
 'and ye did not hear ; why would ye hear it again ? will  
 'ye also be his disciples ?' They reviled him, and said ; 28  
 'Thou art his disciple ; but we are disciples of Moses. 29  
 'We know that God spake unto Moses ; but this man, we  
 'know not whence he is.' The man answered and said 30  
 unto them ; 'Why, herein is a marvel, that ye know not  
 'whence he is, and he opened mine eyes. Now we know 31  
 'that God heareth not sinners ; but if any one be a wor-  
 'shipper of God, and doeth his will, him he heareth. 32  
 'Since the world began it was not heard that any one  
 'opened the eyes of one born blind. If this man were 33  
 'not of God, he could do nothing.' They answered and  
 said unto him ; 'Thou wast altogether born in sins, and 34  
 'dost thou teach us ?' And they cast him out. Jesus  
 heard that they cast him out, and he found him, and said 35  
 unto him ; 'Dost thou believe on the son of God ?' He  
 answered and said ; 'And who is he, Lord, that I may 36  
 'believe on him ?' And Jesus said unto him : 'Thou  
 'hast both seen him, and it is he that talketh to thee.' 37  
 And he said ; 'Lord, I believe.' And he worshipped  
 him. And Jesus said ; 'For judgment I am come into 38  
 'this world, that they that see not may see ; and they that  
 'see may be made blind.' And some of the Pharisees 39  
 who were with him heard these things, and said unto him ; 40  
 'Are we also blind ?' Jesus said unto them ; 'If ye were  
 'blind, ye would have no sin : but now ye say ; We see ; 41  
 'therefore your sin remaineth. Verily verily I say unto  
 'you, he that entereth not by the door into the sheepfold,

‘but climbeth up some other way, he is a thief and a  
2 ‘robber. But he that entereth by the door is the shep-  
3 ‘herd of the sheep. To him the porter openeth, and the  
‘sheep hear his voice, and he calleth his own sheep by  
4 ‘name, and leadeth them out. And when he putteth forth  
‘his own sheep, he goeth before them; and the sheep  
5 ‘follow him, for they know his voice. And a stranger  
‘will they not follow, but will flee from him; for they  
6 ‘know not the voice of strangers.’ This parable spake  
Jesus unto them; but they understood not what things  
7 they were that he spake unto them. Then said Jesus unto  
them again; ‘Verily verily I say unto you, I am the door  
8 ‘of the sheep. All that ever came before me are thieves  
9 ‘and robbers; but the sheep did not hear them. I am  
‘the door; if any one enter by me, he will be saved, and  
10 ‘will go in and out, and find pasture. The thief cometh  
‘not but to steal, to kill, and to destroy; I am come that  
11 ‘they may have life, and may have abundance. I am the  
‘good shepherd; the good shepherd layeth down his life  
12 ‘for the sheep. But the hireling, who is not the shepherd,  
‘whose own the sheep are not, seeth the wolf coming, and  
‘leaveth the sheep, and fleeth; and the wolf catcheth them,  
13 ‘and scattereth the sheep. The hireling fleeth, because he  
14 ‘is a hireling and careth not for the sheep. I am the  
‘good shepherd; and I know mine own, and am known  
15 ‘by mine, as the Father knoweth me and I know the  
16 ‘Father; and I lay down my life for the sheep. And I  
‘have other sheep, that are not of this fold; them also I  
‘must bring, and they will hear my voice, and there will  
17 ‘be one flock, and one shepherd. For this the Father  
‘loveth me, because I lay down my life that I may take it  
18 ‘again. No one taketh it from me, but I lay it down of  
‘myself. I have power to lay it down, and I have power  
‘to take it again. This command have I received of my  
19 ‘Father.’ Then there was a division again among the  
20 Jews for these sayings. And many of them said; ‘He  
21 ‘hath a demon, and is mad; why hear ye him?’ Others  
said; ‘These are not the words of a demoniac; can a  
‘demon open the eyes of the blind?’

22 And it was the Feast of Dedication at Jerusalem, and  
23 it was winter. And Jesus was walking in the temple,

in Solomon's porch. Then came the Jews round him, 24  
 and said unto him; 'How long dost thou make us doubt?  
 'if thou be the Christ, tell us plainly.' Jesus answered 25  
 them; 'I told you, and ye believe not. The works that  
 'I do in my Father's name, they bear witness of me.  
 'But ye believe not, because ye are not of my sheep. As 26  
 'I said unto you, my sheep hear my voice, and I know  
 'them, and they follow me; and I give unto them ever- 27  
 'lasting life, and they will not perish till the end of the  
 'world, nor will any one pluck them out of my hand. 28  
 'My Father, who gave them to me, is greater than all;  
 'and no one can pluck them out of my Father's hand. 29  
 'I and my Father are one.' Then the Jews took up 30 31  
 stones again to stone him. Jesus answered them; 'Many 32  
 'good works have I showed you from my Father; for which  
 'of those works do ye stone me?' The Jews answered 33  
 him, saying; 'For a good work we stone thee not, but  
 'for blasphemy; and because thou being a man makest 34  
 'thyself a god.' Jesus answered them; 'Is it not written  
 'in your law; *I said, ye are gods?* If it called them 35  
 'gods, to whom the word of God came, (and the scrip- 36  
 'ture cannot be broken,) say ye of him whom the Father  
 'hath sanctified and sent into the world; Thou blas- 37  
 'phemest; because I said; I am a son of God? If I do 38  
 'not the works of my Father, believe me not. But if I  
 'do, though ye believe not me, believe the works; that  
 'ye may know and believe that the Father is in me, and 39  
 'I in him.' Then they again sought to take him; but  
 he escaped out of their hand.

And he went away again beyond the Jordan to the 40  
 place where John at first baptized; and there he abode. 41  
 And many came unto him, and said; 'John indeed  
 'wrought no sign, but whatever John spake of this man 42  
 'was true.' And many believed on him there.

Now there was a certain man sick, Lazarus of Bethany, 1  
 from the village of Mary and her sister Martha. (It was 2  
 Mary that anointed the Lord with ointment, and wiped  
 his feet with her hair, whose brother Lazarus was sick.) 3  
 Therefore the sisters sent unto him, saying; 'Lord, behold,  
 'He whom thou lovest is sick.' When Jesus heard, he 4  
 said; 'This sickness is not unto death, but for the glory

5     ‘of God, that the son of God may be glorified thereby.’  
6     Now Jesus loved Martha, and her sister, and Lazarus.  
7     When therefore he heard that he was sick, he abode yet  
8     two days in the place where he was. Then after that  
9     saith he to the disciples ; ‘Let us go into Judea again.’  
10    The disciples say unto him ; ‘Rabbi, the Jews now  
11    ‘sought to stone thee ; and goest thou thither again ?’  
12    Jesus answered ; ‘Are there not twelve hours in the day ?  
13    ‘If any one walk in the day, he stumbleth not, because he  
14    ‘seeth the light of this world. But if any one walk in the  
15    ‘night, he stumbleth, because the light is not on him.’  
16    This he said ; and after that he saith unto them ; ‘Our  
17    ‘friend Lazarus is at rest ; but I go, that I may awake  
18    ‘him.’ Then said his disciples ; ‘Lord, if he rest he will  
19    ‘do well.’ But Jesus spake of his death ; and they  
20    thought that he spake of the rest of sleep. Then said  
21    Jesus unto them plainly ; ‘Lazarus is dead ; and I am  
22    ‘glad for your sakes that I was not there, so that ye may  
23    ‘believe ; but let us go unto him.’ Then said Thomas,  
24    who is called Didymus, unto his fellow-disciples ; ‘Let us  
25    ‘also go, that we may die with him.’

26    Then when Jesus came, he found that he had been in  
27    the tomb four days already. Now Bethany was nigh to  
28    Jerusalem, about fifteen furlongs off. And many of the  
29    Jews came to Martha and Mary to comfort them for their  
30    brother. Then Martha, when she heard that Jesus was  
31    coming, went to meet him ; but Mary sat in the house.  
32    Then said Martha unto Jesus ; ‘Lord, if thou hadst been  
33    ‘here, my brother had not died. But even now I know  
34    ‘that whatever thou shalt ask of God, God will give thee.’  
35    Jesus saith unto her ; ‘Thy brother shall arise again.’  
36    Martha saith unto him ; ‘I know that he will arise again  
37    ‘in the resurrection at the last day.’ Jesus said unto her ;  
38    ‘I am the resurrection, and the life ; he that believeth  
39    ‘on me, though he were dead, will live. And whoever  
40    ‘liveth and believeth on me will not die till the end of the  
41    ‘world. Believest thou this ?’ She saith unto him ;  
42    ‘Yea, Lord, I have believed that thou art the Christ, the  
43    ‘son of God, he that was to come into the world.’ And  
44    when she had so said, she went and called Mary her sister

secretly saying ; ' The Teacher is come, and calleth thee.' She, when she heard, arose quickly, and came unto him. Now Jesus was not yet come into the village, but was in the place where Martha met him. The Jews then who were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying ; ' She goeth to the tomb to weep 'there.' Then when Mary came where Jesus was, and saw him, she fell at his feet, saying unto him ; ' Lord, if 'thou hadst been here, my brother had not died.' When Jesus therefore saw her weeping, and the Jews that came with her weeping, he groaned in the spirit and was troubled, and said ; ' Where have ye laid him ?' They say unto him ; ' Lord, come and see.' Jesus wept. Then said the Jews ; ' Behold, how he loved him !' And some of them said ; ' Could not this one, who opened the eyes 'of the blind man, have caused also that this man should 'not have died ?' Jesus then, again groaning in himself, cometh to the tomb. It was a cave, and a stone lay on it. Jesus saith ; ' Take away the stone.' Martha, the sister of him that was dead, saith unto him ; ' Lord, he already 'stinketh ; for it is his fourth day.' Jesus saith unto her ; ' Said I not unto thee, that if thou wouldest believe, 'thou shouldest see the glory of God ?' Then they took away the stone ; and Jesus lifted up his eyes, and said ; ' Father, I thank thee that thou hast heard me. And I 'knew that thou hearest me always ; but for the sake of 'the crowd that stood by I speake, that they may believe 'that thou hast sent me.' And when he had thus spoken, he cried with a loud voice ; ' Lazarus, come forth.' He that was dead came forth, bound hand and foot with grave clothes ; and his face was bound about with a napkin. Jesus saith unto them ; ' Loose him, and let him go.' Then many of the Jews that came to Mary, and saw what he did, believed on him. But some of them went away to the Pharisees, and told them what Jesus had done.

Then the high priests and Pharisees held a high council, and said ; ' What shall we do ; for this man worketh many 'signs ? If we let him thus alone, all will believe on him ; 'and the Romans will come and take away both our place

49 'and nation.' And one of them, Caiaphas, being high  
50 priest that year, said unto them ; 'Ye know nothing ; nor  
'consider that it is best for us, that one man should die  
'for the people, and not that the whole nation perish.'  
51 And this spake he not from himself ; but being high priest  
52 that year, he prophesied that Jesus was about to die for  
53 the nation ; and not for the nation only, but that also he  
54 should gather together into one the scattered children of  
55 God. Then from that day they took counsel to put him  
56 to death. Jesus therefore walked no more openly among  
57 the Jews ; but went thence into the country near the  
desert, to a city called Ephraim, and there continued with  
58 his disciples. And the Jews' Passover was at hand ; and  
59 many went out of the country up to Jerusalem before the  
60 Passover, to purify themselves. Then sought they for  
61 Jesus, and said among themselves, as they stood in the  
temple ; 'What think ye ? will he come to the feast ?'  
57 Now both the high priests and the Pharisees had given a  
command, that, if any one knew where he were, he should  
show how they might take him.

1 Then Jesus, six days before the Passover, came to  
Bethany, where Lazarus was, who had been dead, whom  
2 he raised from the dead. There they made him a supper,  
and Martha served ; but Lazarus was one of them that  
3 lay at meat with him. Then Mary took a pound of oint-  
ment, of very costly spikenard, and anointed the feet of  
Jesus, and wiped his feet with her hair ; and the house  
4 was filled with the odour of the ointment. Then saith  
one of his disciples, Judas Iscariot, the son of Simon, who  
5 was about to betray him ; 'Why was not this ointment  
'sold for three hundred Denarii, [or twenty-four hundred  
6 'pence] and given to the poor ?' And this he said, not  
because he cared for the poor, but because he was a thief,  
7 and had the bag, and took what was put therein. Then  
said Jesus ; 'Let her alone ; she hath kept this against  
8 'the day of my burial. For the poor ye have always with  
'you, but me ye have not always.'

9 Then a great crowd of the Jews knew that he was  
there ; and they came not for Jesus' sake only, but that  
they might see Lazarus also, whom he raised from the

dead. But the high priests consulted that they might put Lazarus also to death ; because by reason of him many of the Jews went away, and believed on Jesus. 10  
11

On the next day a great crowd that was come to the feast, when they heard that Jesus was coming into Jerusalem, took palm branches, and went forth to meet him, and cried ; 12  
13

‘Hosanna ;  
‘blessed is he that cometh in the name of the Lord ;  
‘the king of Israel.’

And Jesus when he had found a young ass, sat thereon ; 14  
as it is written ; *Fear not, daughter of Sion ; behold, thy* 15  
*king cometh, sitting on an ass's colt.* And these things 16  
understood not his disciples at first ; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. Then the crowd that was with him bare witness, 17  
that he called Lazarus out of the tomb, and raised him from the dead. For this also the crowd went to meet him, for they heard that he had wrought this sign. The Pharisees therefore said among themselves ; ‘Perceive ye 18  
‘how ye prevail nothing ? behold, the world is gone after 19  
‘him.’

And there were certain Greeks among them, that came up to worship at the feast. These therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying ; ‘Lord, we wish to see Jesus.’ Philip cometh and telleth Andrew ; and again Andrew and Philip tell Jesus. And Jesus answered them, saying ; ‘The hour is 20  
‘come, that the Son of man should be glorified. Verily 21  
‘verily I say unto you, unless the grain of wheat that 22  
‘falleth to the ground die, it abideth alone ; but if it die, 23  
‘it beareth much fruit. He that loveth his life, will lose 24  
‘it ; and he that hateth his life in this world, will keep 25  
‘it unto life everlasting. If any one serve me, let him 26  
‘follow me ; and where I am, there also will my servant 27  
‘be ; if any one serve me, him will the Father honour. 28  
‘Now is my soul troubled ; and what shall I say ? Father, 29  
‘save me from this hour ? But for this cause I came unto 30  
‘this hour. Father, glorify thy name.’ Then came a

voice from heaven; 'I both have glorified it, and will  
29 'glorify it again.' Then the crowd, that stood and heard,  
said that it was thunder; others said; 'An angel spake  
30 'to him.' Jesus answered and said; 'This voice came  
31 'not for my sake, but for your's. Now is the judgment  
'of this world; now will the prince of this world be cast  
32 'out. And if I be lifted up from the earth, I shall draw  
33 'all men unto me.' And this he said, signifying by what  
34 death he was to die. The crowd answered him; 'We  
'have heard out of the law that the Christ abideth till the  
'end of the world; and how sayest thou, that the Son of  
'man must be lifted up? Who is this Son of man?'  
35 Then Jesus said unto them; 'Yet a little while is the  
'light among you. Walk while ye have the light, lest  
'darkness overtake you; for he that walketh in darkness  
36 'knoweth not whither he goeth. While ye have the light,  
'believe on the light, that ye may be the sons of light.'  
Thus spake Jesus; and he went away and hid himself  
from them.

37 But though he had wrought so many signs before  
38 them, yet they believed not on him; that the saying of  
Isaiah the prophet might be fulfilled, which he spake;  
*Lord, who hath believed what we heard? and to whom*  
39 *hath the arm of the Lord been revealed?* Therefore they  
40 could not believe, because again Isaiah said; *This people*  
*hath blinded their eyes, and hardened their heart; lest*  
41 *they should see with the eyes, and understand with the*  
*heart, and be turned, and I should heal them.* Isaiah said  
42 this, when he saw his glory, and spake of him. Never-  
theless many of the rulers believed on him; but because  
of the Pharisees they did not acknowledge it, lest they  
43 should be put out of the synagogue; for they loved the  
44 praise of men more than the praise of God. And Jesus  
cried out and said; 'He that believeth on me, believeth  
45 'not on me, but on Him that sent me. And he that  
46 'seeth me, seeth Him that sent me. I am come a light  
'into the world, that whoever believeth on me may not  
47 'abide in darkness. And if any one hear my words, and  
'believe not, I judge him not; for I came not to judge  
48 'the world, but to save the world. He that rejecteth me,

' and receiveth not my words, hath that which judgeth  
 ' him; the word that I have spoken, that will judge him  
 ' in the last day. For I have not spoken from myself;  
 ' but the Father who sent me, he gave me a command,  
 ' what I should say, and what I should speak. And I  
 ' know that his command is life everlasting. Whatever  
 ' therefore I speak, as my Father told me, so I speak.'

Now before the feast of the Passover, Jesus knew that his hour was come that he should depart out of this world unto the Father, and having loved his own that were in the world, he loved them to the end. And as they were at supper, the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him; Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and was going to God, riseth from the supper, and layeth aside his garments; and taking a towel, he girded himself; then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter, and that one saith to him; 'Lord, dost thou wash my feet?' Jesus answered and said unto him; 'What I do, thou knowest not now; but after this thou wilt know.' Peter saith unto him; 'Thou shalt never wash my feet.' Jesus answered him; 'If I wash thee not, thou hast no part with me.' Simon Peter saith unto him; 'Lord, not my feet only, but also my hands and my head.' Jesus saith unto him; 'He that hath been cleansed needeth only to have his feet washed, then he is all clean; and ye are clean, but not all of you.' For he knew who was betraying him; therefore he said; Ye are not all of you clean.

So when he had washed their feet and taken his garments, lying down again he said unto them; 'Know ye what I have done to you? Ye call me Teacher and Lord; and ye say well; for I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye may do as I have done to you. Verily verily I say unto you, the slave is not greater than his

‘lord, nor is the apostle greater than he that sent him.  
17 ‘If ye know these things, happy are ye if ye do them.  
18 ‘I speak not of you all ; I know whom I have chosen ; but  
‘that the scripture may be fulfilled ; *He that eateth bread  
19 ‘with me, hath lifted up his heel against me.* I tell you  
‘now before it come to pass, that, when it cometh to pass,  
20 ‘ye may believe that I am he. Verily verily I say unto  
‘you, he that receiveth whomsoever I shall send, receiveth  
‘me ; and he that receiveth me, receiveth Him that  
‘sent me.’

21 When Jesus had thus said, he was troubled in his  
spirit, and bare witness, and said ; ‘Verily verily I say  
22 ‘unto you, that one of you will betray me.’ Then the dis-  
ciples looked one on another doubting of whom he spake.  
23 Now there was lying at meat in Jesus’s bosom one of his  
24 disciples, whom Jesus loved. To him therefore Simon  
Peter beckoned to ask who it was of whom he spake.  
25 He then, leaning back on Jesus’s breast, saith unto him ;  
26 ‘Lord, who is it ?’ Jesus answereth ; ‘He it is to whom  
‘I shall give the sop, when I have dipped it.’ And after  
dipping the sop he giveth it to Judas Iscariot, the son of  
27 Simon. And after the sop, then Satan entered into him.  
Then saith Jesus unto him ; ‘What thou doest, do quickly.’  
28 Now no one of those lying at table knew for what he  
29 spake this unto him. For some thought, because Judas  
had the bag, that Jesus saith unto him ; Buy what we  
have need of for the feast ; or, that he should give some-  
30 thing to the poor. He then on taking the sop went  
immediately out ; and it was night.

31 When he was gone out, Jesus saith ; ‘Now is the Son  
32 ‘of man glorified, and God is glorified in him. If God  
‘be glorified in him, God will also glorify him in himself,  
33 ‘and he will straightway glorify him. Children, yet a  
‘little while I am with you. Ye will seek me ; and as I  
‘said unto the Jews, whither I go, ye cannot come ; so  
34 ‘now I say unto you. A new commandment I give unto  
‘you ; that ye love one another ; that as I have loved you,  
35 ‘ye also may love one another. By this will all know  
‘that ye are my disciples, if ye have love one to another.’  
36 Simon Peter saith unto him ; ‘Lord, whither goest thou ?’

Jesus answered him; 'Whither I go, thou canst not follow me now, but afterwards thou shalt follow me.' Peter saith unto him; 'Lord, why cannot I follow thee now? I will lay down my life for thee.' Jesus answered him; 'Wilt thou lay down thy life for me? Verily verily I say unto thee, the cock will not crow till thou hast denied me thrice.

'Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many dwellings; if not, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, ye also may be. And whither I go ye know, and the way ye know.' Thomas saith unto him; 'Lord, we know not whither thou goest; and how can we know the way?' Jesus saith unto him; 'I am the way, and the truth, and the life; no one cometh to the Father but by me. If ye had known me, ye would have known my Father also; and from henceforth ye know him, and have seen him.' Philip saith unto him; 'Lord, show us the Father, and it is enough for us.' Jesus saith unto him; 'Have I been so long time with you, and hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not from myself; and the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me, and if not, believe me for the very works' sake. Verily verily I say unto you, he that believeth on me, the works that I do he shall do also. And greater than these shall he do; for I go to my Father, and whatever ye shall ask in my name, that will I do; that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me keep my commands. And I will pray the Father, and he will give you another advocate, that he may abide with you till the end of the world; the spirit of truth, which the world cannot receive, because it seeth it not, nor knoweth it; but ye know it, for it dwelleth

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18 'with you, and will be in you. I will not leave you as  
19 'orphans ; I will come to you. Yet a little while, and the  
20 'world seeth me no more ; but ye see me ; because I live,  
21 'ye will live also. At that day ye will know that I am  
22 'in my Father, and ye in me, and I in you. He that hath  
23 'my commands, and keepeth them, he it is that loveth me ;  
24 'and he that loveth me, will be loved by my Father ; and  
25 'I will love him, and will show myself to him.' Judas  
26 saith to him, (not the Iscariot,) 'Lord, and why is it  
27 'that thou art to show thyself to us, and not to the  
28 'world ?' Jesus answered and said unto him ; 'If any  
29 'one love me, he will keep my words ; then my Father  
30 'will love him, and to him we will come, and make our  
31 'abode with him. He that loveth me not, keepeth not  
32 'my words ; and the word that ye hear is not mine, but  
33 'the Father's who sent me. These things have I spoken  
34 'unto you, while dwelling with you. But the advocate,  
35 'the holy spirit, which the Father will send in my name,  
36 'he will teach you all things, and remind you of all that  
37 'I have said unto you. Peace I leave with you, my peace  
38 'I give unto you ; not as the world giveth, give I unto  
39 'you. Let not your heart be troubled nor afraid. Ye  
40 'have heard how I said unto you, I go away, and will  
41 'come unto you. If ye loved me, ye would rejoice that  
42 'I go unto the Father ; for my Father is greater than I.  
43 'And now I have told you before it come to pass, that,  
44 'when it cometh to pass, ye may believe. Hereafter I  
45 'shall not talk much with you ; for the prince of the  
46 'world cometh, and hath nothing in me. But that the  
47 'world may know that I love the Father, and that, as the  
48 'Father commanded me, even so I do ; arise, let us go  
49 'hence.

1 'I am the true vine, and my Father is the husband-  
2 'man. Every branch on me that beareth not fruit, he  
3 'taketh away ; and every branch that beareth fruit, he  
4 'cleanseth it, that it may bear more fruit. Ye are now  
5 'clean through the word which I have spoken to you.  
6 'Abide in me, and I in you. As the branch cannot bear  
7 'fruit of itself, unless it abide on the vine ; no more can  
8 'ye, unless ye abide in me. I am the vine, ye are the

‘branches; he that abideth in me, and I in him, the  
‘same beareth much fruit; for without me ye can do  
‘nothing. If any one abide not in me, he is cast off as  
‘the branch, and is withered; and men gather them and  
‘cast them into the fire, and they are burned. If ye  
‘abide in me, and my words abide in you, ye shall ask  
‘what ye will, and it will be done unto you. In this is  
‘my Father glorified, that ye bear much fruit; so shall ye  
‘be my disciples. As the Father hath loved me, so have  
‘I loved you; abide ye in my love. If ye keep my  
‘commands, ye will abide in my love; even as I have  
‘kept my Father’s commands, and I abide in his love.  
‘These things have I spoken unto you, that my joy in you  
‘may remain, and your joy may be full. This is my  
‘command; that ye love one another, as I have loved  
‘you. No one hath greater love than this, that one lay  
‘down his life for his friends. Ye are my friends, if ye  
‘do whatever I command you. Henceforth I call you not  
‘servants; for the servant knoweth not what his lord  
‘doeth; but I have called you friends, for all things that  
‘I have heard from my Father I have made known unto  
‘you. Not ye chose me, but I chose you, and appointed  
‘you, that ye may go and bear fruit, and that your fruit  
‘may remain; that whatever ye may ask of the Father in  
‘my name he may give to you. These things I command  
‘you, that ye love one another. If the world hate you,  
‘ye know that it hated me before you. If ye were of the  
‘world, the world would love its own; but because ye are  
‘not of the world, but I have chosen you out of the world,  
‘therefore the world hateth you. Remember the word  
‘that I said unto you; the servant is not greater than his  
‘lord. If they have persecuted me, they will also per-  
‘secute you; if they have kept my saying, they will also  
‘keep your’s. But all these things will they do unto  
‘you for my name’s sake, because they know not Him  
‘that sent me. If I had not come and spoken unto them,  
‘they had not had sin; but now they have no excuse for  
‘their sin. He that hateth me hateth my Father also.  
‘If I had not done among them the works that no one  
‘else did, they had not had sin; whereas they have seen

25 'them, and yet have hated both me and my Father. But  
26 'this is that the word may be fulfilled that is written in  
27 'their law; *They hated me without a cause.* But when  
the advocate, whom I shall send unto you from the  
Father, is come, the spirit of truth, which cometh out  
27 'from the Father, he will bear witness of me; and ye also  
will bear witness, because ye have been with me from  
1 'the beginning. These things have I spoken unto you,  
2 'that ye be not made to sin. They will put you out of  
3 'the synagogues; yea the hour cometh, that whoever  
3 'killeth you will think that he doeth God service. And  
4 'this will they do, because they have not known the  
4 'Father nor me. But this I have told you, that when  
5 'the hour come, ye may remember that I told you of it.  
5 'And this I said not unto you from the beginning, because  
6 'I was with you. But now I go to Him that sent me;  
6 'and none of you asketh me, Whither goest thou? But  
7 'because I have said this unto you, sorrow hath filled  
7 'your heart. But I tell you the truth; it is better for  
8 'you that I go away. For if I go not away, the advocate  
8 'will not come unto you; but if I depart, I shall send  
9 'him unto you. And when he is come, he will convince  
9 'the world of sin, and of righteousness, and of judgment.  
10 'Of sin, because they believe not on me; of righteousness,  
10 'because I go unto my Father, and ye see me no  
11 'more; and of judgment, because the prince of this  
12 'world hath been judged. I have yet many things to  
13 'say unto you, but ye cannot bear them now. But when  
13 'he, the spirit of truth, is come, he will guide you to all  
14 'truth; for he will not speak from himself; but whatever  
14 'he shall hear, he will speak, and he will show you the  
15 'things to come. He will glorify me; for out of mine  
15 'he will take, and tell unto you. All things that the  
16 'Father hath are mine; therefore said I, that out of  
16 'mine he taketh and will tell unto you. A little while,  
17 'and ye will not see me; and again a little while, and  
17 'ye will see me, because I go to the Father.' Then  
some of his disciples said to themselves; 'What is this  
that he saith unto us; A little while, and ye will not see  
me; and again a little while, and ye will see me; and,

'Because I go to the Father?' They said therefore; 18  
 'What is this that he saith; The little while? We know  
 'not what he saith.' Jesus knew that they wished to ask 19  
 him, and said unto them; 'Do ye inquire among your-  
 'selves of this, because I said, A little while, and ye will  
 'not see me; and again a little while, and ye will see me? 20  
 'Verily verily I say unto you, that ye will weep and  
 'lament, but the world will rejoice; and ye will be sorrow-  
 'ful, but your sorrow will be turned into joy. The woman 21  
 'when she is in travail hath sorrow because her hour is  
 'come; but when the child is born, she remembereth no  
 'more the anguish, for joy that a man is born into the  
 'world. And ye therefore now have sorrow; but I shall 22  
 'see you again, and your heart will rejoice, and your joy  
 'no one taketh from you. And in that day ye will ask 23  
 'me nothing. Verily verily I say unto you, that whatever  
 'ye shall ask of the Father in my name, he will give to 24  
 'you. Hitherto ye have asked nothing in my name; ask,  
 'and ye will receive, that your joy may be full. These 25  
 'things have I spoken unto you in proverbs. The hour  
 'cometh, when I shall no more speak to you in proverbs,  
 'but I shall tell you plainly about the Father. In that day 26  
 'ye will ask in my name; and I say not unto you, that I  
 'will pray the Father for you; for the Father himself 27  
 'loveth you, because ye have loved me, and have believed  
 'that I came from God. I came from the Father, and 28  
 'am come into the world; again, I leave the world, and go  
 'to the Father.' His disciples say unto him; 'Lo, now 29  
 'thou speakest plainly, and speakest no proverb. Now 30  
 'we know that thou knowest all things, and needest not  
 'that any one should ask thee; by this we believe that  
 'thou camest from God.' Jesus answered them; 'Do ye 31  
 'now believe? Behold the hour cometh, and is now come,  
 'that ye will be scattered each to his own home, and will 32  
 'leave me alone; but I am not alone, because the Father is  
 'with me. These things I have spoken unto you that in me  
 'ye may have peace. In the world ye have tribulation; 33  
 'but be of good cheer, I have overcome the world.'

These words spake Jesus, and lifted up his eyes to  
 heaven and said; 'Father, the hour is come; glorify thy

2 'son, that thy son also may glorify thee; as thou hast  
3 'given him power over all flesh; that he may give to  
4 'them everything that thou hast given to him, even life  
5 'everlasting. And this is the life everlasting, that they  
6 'may know thee the only true God, and him whom thou  
7 'hast sent,' Jesus Christ. 'I have glorified thee on the  
8 'earth; I have finished the work that thou gavest me to  
9 'do. And now, O Father, glorify thou me with thine  
10 'own self in the glory that I had with thee before the  
11 'world was. I have shown thy name to the men that  
12 'thou gavest me out of the world; thine they were, and  
13 'thou gavest them to me, and they have kept thy word.  
14 'Now they know that all things whatever thou hast  
15 'given me are from thee. For I have given unto them  
16 'the words that thou gavest unto me; and they have  
17 'received them, and have known for certain that I came  
18 'from thee, and they have believed that thou didst send  
19 'me. I pray for them; I pray not for the world, but for  
20 'those whom thou hast given to me; for they are thine.  
1 'And all my things are thine, and thine are mine; and I  
2 'have been glorified in them. And I am no more in the  
3 'world, but these are in the world, and I come to thee.  
4 'Holy Father, keep in thy name those which thou hast  
5 'given to me; that they may be one, as we are. While  
6 'I was with them in the world, I kept them in thy name;  
7 'those whom thou gavest to me I have guarded, and  
8 'none of them is lost but the son of perdition; that the  
9 'scripture might be fulfilled. And now I come to thee,  
10 'and these things I speak in the world, that they may  
11 'have my joy fulfilled in themselves. I have given to  
12 'them thy word; and the world hated them, because  
13 'they are not of the world, even as I am not of the world.  
14 'I pray not that thou wouldest take them out of the  
15 'world, but that thou wouldest keep them from evil.  
16 'They are not of the world, even as I am not of the  
17 'world. Make them holy in thy truth; thy word is  
18 'truth. As thou hast sent me into the world, so I have  
19 'sent them into the world. And I make myself holy for  
20 'them, that they may be made holy in truth. Nor pray  
'I for these only, but also for those that believe on me

'through their word ; that they all may be one ; as thou, 21  
 'Father, art in me, and I in thee, that they also may be  
 'one in us ; that the world may believe that thou hast  
 'sent me. And the glory which thou hast given to me, 22  
 'I have given to them ; that they may be one, even as we  
 'are one ; I in them, and thou in me ; that they may be  
 'made perfect in one, and that the world may know that 23  
 'thou hast sent me, and lovedst them, as thou lovedst  
 'me. Father, I wish that they also, whom thou hast 24  
 'given to me, may be with me where I am going ; that  
 'they may see my glory, which thou gavest me, because 25  
 'thou lovedst me before the foundation of the world. O  
 'righteous Father, the world doth not know thee ; but I  
 'know thee, and these know that thou hast sent me. 26  
 'And I made known unto them thy name, and will make  
 'it known ; that the love wherewith thou lovedst me may  
 'be in them, and I in them.'

When Jesus had thus spoken, he went forth with his  
 1  
 disciples over the brook Cedron, where was a garden, into  
 2  
 which he entered, and his disciples. And Judas also, who  
 3  
 betrayed him, knew the place ; for Jesus often came there  
 with his disciples. Judas then, having received the band  
 4  
 of men, and officers from the high priests and Pharisees,  
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 cometh thither with lanterns and torches, and weapons.  
 Jesus therefore, knowing all things that were coming upon  
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 him, went forth, and said unto them ; 'Whom seek ye ?'  
 They answered him ; 'Jesus the Nazarite.' Jesus saith  
 7  
 unto them ; 'I am he.' And Judas also, who betrayed him,  
 8  
 stood with them. As soon then as he said unto them ;  
 'I am he,' they went backward, and fell to the ground.  
 Then he again asked them ; 'Whom seek ye ?' And they  
 9  
 said ; 'Jesus the Nazarite.' Jesus answered ; 'I told you,  
 10  
 'that I am he ; if therefore ye seek me, let these men go.'  
 That the word might be fulfilled, which he spake ; Of those  
 which thou gavest me I have lost none. Then Simon Peter  
 having a sword, drew it, and smote the high priest's slave,  
 and cut off his right ear. The slave's name was Malchus.  
 Then said Jesus unto Peter ; 'Put the sword into the  
 'sheath ; the cup which the Father hath given to me, shall  
 'I not drink it ?'

12 Then the band, and the captain, and the officers of the  
13 Jews, took Jesus, and bound him, and led him away to  
14 Annas first; for he was father-in-law to Caiaphas, who  
15 was high priest that year. And Caiaphas was he that  
16 counselled the Jews that it was best that one man should  
17 die for the people. And Simon Peter followed Jesus, as  
18 did the other disciple. That disciple was known to the  
19 high priest, and he went in with Jesus into the hall of the  
20 high priest. But Peter stood at the door without. Then  
21 the other disciple, that was known to the high priest, went  
22 out and spake unto her that kept the door, and brought  
23 in Peter. Then saith the damsel, that kept the door,  
24 unto Peter; 'Art thou also one of this man's disciples?'  
25 He saith; 'I am not.' And the slaves and officers stood  
26 there, having made a coal fire; for it was cold, and they  
27 warmed themselves; and Peter stood with them and  
28 warmed himself. The high priest then asked Jesus about  
29 his disciples and about his teaching. Jesus answered him;  
'I spake openly to the world; I ever taught in synagogue,  
'and in the temple, where all the Jews come together;  
'and in secret I have said nothing. Why askest thou  
'me? Ask them that heard me, what I said unto them;  
'behold, they know what I said.' And as he thus spake,  
one of the officers which stood by gave Jesus a blow,  
saying; 'Answerest thou the high priest so?' Jesus  
answered him; 'If I have spoken evil, bear witness of the  
'evil; but if well, why smitest thou me?'  
24 Annas sent him bound to Caiaphas the high priest.  
25 And Simon Peter was standing and warming himself;  
then they said unto him; 'Art thou also one of his dis-  
26 'ciples?' He denied, and said; 'I am not.' One of the  
slaves of the high priest, being a kinsman of him whose  
ear Peter cut off, saith; 'Did not I see thee in the garden  
27 'with him?' Then Peter denied again, and immediately a  
cock crew.  
28 They lead Jesus then from Caiaphas into the Prætorium  
[or judgment-hall]; and it was morning. And they  
themselves went not into the Prætorium, that they might  
29 not be defiled, but that they might eat the Passover. So  
Pilate went out unto them, and said; 'What accusation

'bring ye against this man?' They answered and said 30  
 unto him; 'If he were not an evildoer, we had not de- 31  
 livered him up unto thee.' Then said Pilate unto them;  
 'Take him yourselves, and judge him according to your 32  
 law.' Then the Jews said unto him; 'It is not per- 33  
 mitted to us to put any one to death;' that the word of 34  
 Jesus might be fulfilled, which he spake, pointing out by 35  
 what death he was about to die. Then Pilate went into 36  
 the Praetorium again, and called Jesus, and said unto him; 37  
 'Art thou the King of the Jews?' Jesus answered him; 38  
 'Sayest thou this of thyself, or did others tell thee of me?' 39  
 Pilate answered; 'Am I a Jew? Thy nation and the high 40  
 priests have delivered thee up unto me. What hast thou 41  
 done?' Jesus answered; 'My kingdom is not of this 42  
 world; if my kingdom were of this world, my officers had 43  
 fought, that I might not be delivered up unto the Jews; 44  
 'but now is my kingdom not from hence.' Pilate there- 45  
 fore said unto him; 'Art thou a king then?' Jesus an- 46  
 swered; 'Thou sayest; I am a king. For this was I born, 47  
 'and for this came I into the world, that I might bear 48  
 'witness unto the truth. Every one that is of the truth 49  
 'heareth my voice.' Pilate saith unto him; 'What is 50  
 'truth?' And when he had said this, he again went out 51  
 unto the Jews, and saith unto them; 'I find no fault in 52  
 'him. But ye have a custom, that I should release one 53  
 'unto you at the Passover; will ye therefore that I release 54  
 'unto you the king of the Jews?' Then they all cried out 55  
 again, saying; 'Not this man, but Barabbas.' Now 56  
 Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him. 1  
 And the soldiers platted a crown of thorns, and put it on 2  
 his head, and threw over him a purple cloak, and said; 3  
 'Hail, king of the Jews!' And they gave him blows. 4  
 Pilate went forth again, and saith unto them; 'Behold, I 5  
 'bring him forth unto you, that ye may know that I find 6  
 'no fault in him.' (Then Jesus came out, wearing the 7  
 crown of thorns, and the purple cloak.) And he saith 8  
 unto them; 'Behold the man!' When the high priests and 9  
 the officers saw him, they cried out, saying; 'Crucify, cru- 10  
 'cify him.' Pilate saith unto them; 'Take him yourselves,

7 'and crucify him; for I find no fault in him.' The Jews answered him; 'We have a law, and by our law he ought  
 8 'to die, because he made himself son of God.' When therefore Pilate heard that word, he was the rather afraid;  
 9 and went again into the Prætorium, and saith unto Jesus; 'Whence art thou?' But Jesus gave him no answer.  
 10 Pilate then saith unto him; 'Speakest thou not unto me? 'Knowest thou not that I have power to crucify thee, and  
 11 'have power to release thee?' Jesus answered; 'Thou 'couldest have no power at all against me, unless it were  
 12 'given to thee from above; therefore he that delivered me 'unto thee hath greater sin.' From this Pilate sought to  
 release him; but the Jews cried out, saying; 'If thou release this man, thou art not Cæsar's friend; whoever  
 13 'maketh himself king speaketh against Cæsar.' Then Pilate, when he heard that saying, led Jesus out, and sat  
 down on the judgment-seat in a place called the Pavement,  
 14 but in Hebrew, Gabbatha. And it was the Preparation for the Passover, and about the sixth hour; and he saith  
 15 unto the Jews; 'Behold your king!' But they cried out;  
 'Take him, take him, crucify him.' Pilate saith unto them; 'Shall I crucify your king?' The high priests an-  
 16 swered; 'We have no king but Cæsar.' Then therefore he delivered him unto them to be crucified. And they took Jesus, and led him away.

17 And he bearing his cross went forth to a place called the Place of a Skull, which is called in Hebrew, Golgotha; where they crucified him, and two others with him, on  
 18 this and that side, and Jesus in the midst. And Pilate wrote a title, and put it on the cross, and it was written;  
 19 JESUS THE NAZARITE, THE KING OF THE JEWS. Many therefore of the Jews read this title; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, in Greek, and in Latin. Then said the high priests of the Jews unto Pilate; 'Write not,  
 20 'The king of the Jews; but that he said, I am king of  
 21 'the Jews.' Pilate answered; 'What I have written I  
 22 'have written.' Then the soldiers when they had crucified Jesus, took his garments, and made four parts, to each  
 23 soldier a part; and also the coat; and the coat was with-

out seam, woven from the top throughout. Then they said to themselves ; ‘ Let us not rend it, but cast lots for ‘ it, whose it shall be.’ That the scripture might be fulfilled, which saith ; *They parted my garments among them, and for my vesture they cast lots.* These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother’s sister Mary the [mother] of Clopas, and Mary the Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved standing by, he saith unto his mother ; ‘ Woman, behold thy son !’ Then saith he unto the disciple ; ‘ Behold thy mother !’ And from that hour the disciple took her unto his own home. After this, Jesus knowing that all things were now finished, that the scripture might be fulfilled, saith ; ‘ I thirst.’ Now there was standing a vessel full of vinegar ; and they filled a spunge with vinegar, and putting it on hyssop, carried it to his mouth. When therefore Jesus received the vinegar, he said ; ‘ It is finished ;’ and bowing his head, he gave up the ghost.

The Jews therefore, that the bodies might not remain upon the cross on the sabbath ; because it was the Preparation ; for the day of that sabbath was a high day ; besought Pilate that they might break their legs and take them away. Then came the soldiers, and brake the legs of the first, and of the other that was crucified with him. But when they came to Jesus, and saw that he was already dead, they brake not his legs ; but one of the soldiers with a spear pierced his side, and straightway blood and water came out. And he that saw it hath borne witness, and his witness is true ; and that man knoweth that he saith what may be trusted, so that ye also may believe. For these things were done, that the scripture might be fulfilled ; *Not a bone of him shall be broken.* And again another scripture saith ; *They shall look on him whom they pierced.*

And after these things Joseph of Arimathea, being a disciple of Jesus, but secretly through fear of the Jews, besought Pilate that he might take the body of Jesus ; and Pilate gave him leave. He came therefore, and took the body of Jesus. And Nicodemus also, who at first

came to Jesus by night, came and brought a mixture of  
40 myrrh and aloes, of about a hundred pounds. Then took  
they the body of Jesus, and wound it in linen clothes with  
41 the spices, as the manner of the Jews is to bury. Now  
in the place where he was crucified there was a garden,  
and in the garden a new tomb, wherein was never man yet  
42 laid. There then they laid Jesus, because of the Preparation  
of the Jews ; because the tomb was at hand.

1 And on the first day of the week cometh Mary the  
Magdalene early, while it was yet dark, to the tomb, and  
2 seeth that the stone was taken away from the tomb. Then  
she runneth, and cometh to Simon Peter, and to the other  
disciple whom Jesus loved, and saith unto them ; 'They  
' have taken the Lord from the tomb, and we know not  
3 ' where they have laid him.' Then Peter went out, and  
4 the other disciple, and they came to the tomb. And the  
two ran together ; and the other disciple outran Peter,  
5 and came first to the tomb. And stooping down he seeth  
6 the linen clothes lying ; yet went he not in. Then cometh  
Simon Peter following him, and he went into the tomb,  
7 and seeth the linen clothes lying, and the napkin, that  
was about his head, not lying with the linen clothes, but  
8 wrapped together in a place by itself. Then went in also  
the other disciple, that came first to the tomb ; and he  
9 saw, and believed [her]. For as yet they knew not the  
10 scripture, that he must arise from the dead. Then the  
disciples went away again to their homes.

11 But Mary stood without at the tomb weeping ; and as  
12 she wept she stooped down into the tomb, and seeth two  
angels in white, sitting, one at the head, and the other at  
13 the feet, where the body of Jesus had lain. And they  
say unto her ; 'Woman, why weepest thou ?' She saith  
unto them ; 'Because they have taken my Lord, and I  
14 ' know not where they have laid him.' When she had  
thus said, she turned back, and seeth Jesus standing, and  
15 knew not that it was Jesus. Jesus saith unto her ;  
'Woman, why weepest thou ? whom seekest thou ?' She,  
thinking that he was the gardener, saith unto him ; 'Lord,  
16 ' if thou have borne him hence, tell me where thou hast  
laid him, and I will take him.' Jesus saith unto her ;

‘Mary.’ She turning saith unto him ; ‘Rabboni,’ which is to say, Teacher. Jesus saith unto her ; ‘Touch me not ; for I am not yet ascended to my Father ; but go to my brethren, and say unto them ; I ascend to my Father, and your Father ; and to my God, and your God.’ Mary the Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Then in the evening on the same day, the first of the week, when the doors were shut where the disciples were assembled, through fear of the Jews, came Jesus and stood in the midst, and saith unto them ; ‘Peace be unto you.’ And when he said this, he showed to them his hands and side. Then were the disciples glad, when they saw the Lord. Then said Jesus unto them again ; ‘Peace be unto you ; as the Father sent me, even so I send you.’ And when he said this, he breathed on them, and said unto them ; ‘Receive ye the holy spirit ; whose soever sins ye forgive, they are forgiven to them ; whose soever ye retain, they are retained.’

But Thomas called Didymus, one of the twelve, was not with them when Jesus came. The other disciples therefore said unto him ; ‘We have seen the Lord.’ But he said unto them ; ‘Unless I shall see in his hands the print of the nails, and thrust my finger into the print of the nails, and thrust my hand into his side, I shall not believe.’ And after eight days his disciples were again within, and Thomas with them. Jesus cometh, while the doors were shut ; and he stood in the midst, and said ; ‘Peace be unto you.’ Then saith he unto Thomas ; ‘Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust into my side ; and be not unbelieving, but believing.’ Thomas answered and said unto him ; ‘My Lord, and my God !’ Jesus saith unto him ; ‘Because thou hast seen me, thou hast believed ; blessed are they that have not seen, and have believed.’

Then many other signs did Jesus in the sight of his disciples, which are not written in this book. But these are written that ye may believe that Jesus is the Christ, the son of God, and that believing ye may have life in his name.

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1     AFTER this Jesus showed himself again to the disciples at the lake of Tiberias; and he showed himself thus.  
2     There were together Simon Peter, and Thomas called Didymus, and Nathanael who was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples.  
3     Simon Peter saith unto them; 'I go a fishing.' They say unto him; 'We also go with thee.' They went forth and immediately entered the boat, and that night they  
4     caught nothing. And when it was now morning, Jesus stood on the shore; but the disciples knew not that it  
5     was Jesus. Then Jesus saith unto them; 'Young men,  
6     'have ye any thing to eat?' They answered him; 'No.'  
7     And he said unto them; 'Cast the net on the right side  
8     'of the boat, and ye will find.' They cast therefore, and now they were not able to draw it for the multitude of  
9     fishes. Then that disciple whom Jesus loved saith unto Peter; 'It is the Lord.' Then when Simon Peter heard  
10    that it was the Lord, he girt on his apron, for he was  
11    naked, and cast himself into the lake. And the other  
12    disciples came with the boat, (for they were not far from  
13    land, but about two hundred cubits,) dragging the net of  
14    fishes. When then they came to the land, they see a coal  
15    fire laid, and fish laid on it, and bread. Jesus saith to  
16    them; 'Bring of the fish which ye have now caught.' Simon Peter went on board, and drew the net to land,  
17    full of a hundred and fifty-three great fishes; and though  
18    there were so many, the net was not broken. Jesus saith unto them; 'Come and dine.' And none of the  
19    disciples durst ask him, Who art thou? knowing that it  
20    was the Lord. Jesus cometh, and taketh the bread, and  
21    giveth to them, and the fish likewise. This now is the  
22    third time that Jesus appeared to his disciples, after he  
23    had been raised from the dead.  
24     So when they had dined, Jesus saith unto Simon Peter;  
25     'Simon, son of Jonas, lovest thou me more than these?' He saith unto him; 'Yea, Lord; thou knowest that I love  
26     'thee dearly.' He saith unto him; 'Feed my lambs.'  
27     He saith unto him again a second time; 'Simon, son of  
28     'Jonas, lovest thou me?' He saith unto him; 'Yea,  
29     'Lord, thou knowest that I love thee dearly.' He saith

unto him; 'Tend my sheep.' He saith unto him the 17  
 third time; 'Simon, son of Jonas, lovest thou me dearly?'  
 Peter was grieved because he said unto him the third  
 time, Lovest thou me dearly? And he said unto him; 18  
 'Lord, thou knowest all things, thou knowest that I love  
 'thee dearly.' Jesus saith unto him; 'Feed my sheep.  
 'Verily verily I say unto thee, when thou wast younger,  
 'thou girdedst thyself, and walkedst whither thou wouldest;  
 'but when thou shalt be old, thou wilt stretch forth thy  
 'hands, and another will gird thee, and carry thee whither  
 'thou wouldest not.' This he spake, pointing out by 19  
 what death he should glorify God. And when he had  
 spoken this, he said; 'Follow me.' Then Peter turning, 20  
 seeth the disciple whom Jesus loved following; (who also  
 lay in his bosom at supper, and said, Lord, which is he  
 that betrayeth thee?) Peter seeing him saith unto Jesus; 21  
 'Lord, and what shall this man do?' Jesus saith unto  
 him; 'If I wish him to tarry till I come, what is it to 22  
 'thee? do thou follow me.' Then went this saying abroad  
 among the brethren, that that disciple would not die; but 23  
 Jesus said not unto him, He shall not die; but; If I wish  
 him to tarry till I come, what is it to thee?

This is the disciple who beareth witness of these things, 24  
 and wrote these things; and we know that his witness is  
 to be trusted. And there are also many other things  
 which Jesus did, which if they should be written one by  
 one, I do not think that the world itself would contain  
 the written books. 25

## THE ACTS OF

## THE APOSTLES.

THE former history I made, O Theophilus, of all that 1  
 Jesus began both to do and to teach, until the day when 2  
 he was taken up, after giving command, through the holy 3  
 spirit, to the apostles whom he had chosen; to whom  
 also he showed himself alive, after his suffering, by many

4 proofs, being seen by them for forty days, and speaking  
5 about the kingdom of God. And being in company with  
6 them, he commanded them, 'not to depart from Jerusalem,  
7 'but to wait for the promise of the Father, which ye have  
8 'heard from me. For John truly baptized in water, but  
9 'ye will be baptized in holy spirit not many days hence.'  
10 When then they were come together, they asked him,  
11 saying; 'Lord, wilt thou at this time restore the king-  
12 'dom to Israel?' And he said unto them; 'It is not  
13 'for you to know the times or seasons, which the Father  
14 'hath put in his own power; but ye will receive power  
15 'when the holy spirit is come upon you; and ye will be  
16 'witnesses to me in Jerusalem, and in all Judea, and in  
17 'Samaria, and to the ends of the earth.' And when he  
18 said this, and while they were looking, he was taken up;  
19 and a cloud received him out of their sight. And while  
20 they were gazing toward the heavens as he went up,  
21 behold, two men stood by them in white apparel; who  
22 also said; 'Ye men of Galilee, why stand ye looking up  
23 'to the heavens? This Jesus, who is taken up from you  
24 'into the heavens, will so come in manner as ye have seen  
25 'him go into the heavens.' Then they returned unto  
26 Jerusalem from the mountain called the Mount of Olives,  
27 which is near Jerusalem, a sabbath's journey off. And  
28 when they were come in, they went up into the upper  
29 room, where were awaiting Peter and James, and John  
30 and Andrew, Philip and Thomas, Bartholomew and Mat-  
31 thew, James the son of Alphæus, and Simon Zelotes, and  
32 Judas the brother of James. All these gave themselves  
33 continually with one mind to prayer, with the women,  
34 and Mary the mother of Jesus, and with his brethren.

35 And in those days Peter stood up in the midst of the  
36 disciples, and said, (and there was a crowd of names  
37 together about a hundred and twenty;) 'Men and brethren,  
38 'this scripture must needs have been fulfilled, which the  
39 'holy spirit, through the mouth of David, foretold about  
40 'Judas, who was guide to them that took Jesus; that he  
41 'was numbered with us, and obtained the lot of this ser-  
42 'vice. Now this man bought a field with the wages of  
43 'his iniquity, and falling headlong, he burst asunder in

'the midst; and all his bowels burst out. And it was 19  
 'known to all the dwellers in Jerusalem, so that that field  
 'was called in their own tongue, Aceldama, that is to 20  
 'say, a Field of Blood. For it is written in the Book of  
 'Psalms; *Let his dwelling be desolate, and let no one dwell* 21  
 'in *therein*; and, *His charge let another take*. Wherefore,  
 'of those men who have been with us all the time that 22  
 'the Lord Jesus went in and out among us, beginning  
 'from the baptism of John until the day when he was  
 'taken up from us, one of these must needs become a 23  
 'witness with us of his resurrection.' And they appointed  
 two, Joseph called Barsabas, who was surnamed Justus, 24  
 and Matthias. And they prayed and said; 'Thou, Lord,  
 'who knowest the hearts of all, show which one of these 25  
 'two thou hast chosen, to take the lot of this service and  
 'apostleship, from which Judas went astray, to go into 26  
 'his own place.' And they gave their lots; and the lot  
 fell upon Matthias, and he was counted with the eleven  
 apostles.

And when the day of Pentecost was fully come, they 1  
 were all with one mind together. And suddenly there 2  
 came a sound from heaven as of a mighty wind rushing, 3  
 and it filled all the house where they were sitting. And 4  
 there appeared scattered among them tongues as of fire. 5  
 And it sat upon each of them, and they were all filled 6  
 with holy spirit, and began to speak with other tongues, 7  
 as the spirit gave them utterance. And there were dwelling 8  
 in Jerusalem Jews, devout men, from every nation 9  
 under heaven. Now when this was noised, the multitude 10  
 came together, and were confounded; because each one 11  
 heard them speak in his own language. And they were  
 all amazed and marvelled, saying one to another; 'Behold,  
 'are not all these who speak Galileans? And how hear  
 'we each in our own language, wherein we were born?  
 'Parthians, and Medes, and Elamites, and the dwellers in  
 'Mesopotamia, in Judea and Cappadocia, in Pontus and  
 'Asia, in Phrygia and Pamphylia, in Egypt and the parts  
 'of Libya about Cyrene, and the Roman strangers, Jews  
 'and proselytes, Cretans and Arabians, we hear them  
 'speak in our own tongues the wonderful works of God.'

12 And they were all amazed and doubted, saying one to  
13 another; 'What can this be?' But others mocking  
14 said; 'They are full of new wine.' But Peter standing  
with the eleven, lifted up his voice, and said unto them;  
15 'Men of Judea, and all dwellers in Jerusalem, be this  
16 known unto you, and hearken to my words; for these  
17 are not drunken, as ye suppose; for it is the third hour  
18 of the day. But this is what was spoken through the  
19 prophet Joel; *And it shall come to pass in the last days,*  
20 *saith God, I will pour out of my spirit upon all flesh;*  
21 *and your sons and your daughters shall prophesy, and*  
22 *your young men shall see visions, and your old men shall*  
23 *dream in dreams; and on my menservants, and on my*  
24 *womenservants, in those days I will pour out my spirit;*  
25 *and they shall prophesy; and I will send wonders in*  
26 *heaven above, and signs on earth beneath, blood, and fire,*  
27 *and fumes of smoke; the sun shall be turned into darkness,*  
28 *and the moon into blood, before the great and notable day*  
29 *of the Lord come; and it shall come to pass, that whoever*  
30 *shall call on the name of the Lord shall be saved.* Men  
of Israel, hear these words; Jesus the Nazarite, a man  
from God, marked out unto you by mighty works and  
wonders and signs, which God worked through him in  
the midst of you, as ye yourselves also know; him, being  
delivered up by the fixed counsel and foreknowledge of  
God, ye have taken, and by wicked hands nailed up and  
slain. And God hath raised him up, having loosed the  
pains of death; because it was not possible that he  
should be held by it. For David saith of him; *I fore-*  
*saw the Lord always before my face, for he is on my right*  
*hand, that I may not be moved; therefore my heart rejoiced,*  
*and my tongue was glad, and moreover my flesh will dwell*  
*in hope; because thou wilt not leave my soul in hell, nor*  
*suffer thine holy one to see corruption. Thou hast made*  
*known to me the ways of life; thou wilt make me full of*  
*joy with thy countenance.* Men and brethren, let me  
speak with freedom to you about the patriarch David,  
for he is both dead and buried, and his tomb is with us  
unto this day. Therefore being a prophet, and knowing  
that God had sworn to him with an oath, that of the

'fruit of his loins there should one sit upon his throne, he 31  
 'by foresight spake of the resurrection of the Christ, *that*  
 '*he was not left in hell, nor did his flesh see corruption.*' 32  
 'This Jesus hath God raised up, whereof we are all wit- 33  
 'nesses. Therefore being exalted to the right hand of  
 'God, and having received from the Father the promise  
 'of the holy spirit, he hath poured out the same, which  
 'ye see and hear. For David is not gone up to heaven; 34  
 'but he himself saith; *The Lord said unto my lord; Sit*  
 '*thou on my right hand until I make thine enemies a foot-*  
 '*stool for thy feet.*' Therefore let all the house of Israel  
 'assuredly know, that God hath made this Jesus, whom  
 'ye have crucified, both Lord and Christ.' 35  
 36

Now on hearing, they were pricked in heart, and said 37  
 unto Peter and the other apostles; 'Men and brethren, 38  
 'what shall we do?' And Peter said unto them; 'Re-  
 'pent, and be baptized each of you in the name of Jesus  
 'Christ for forgiveness of sins; and ye will receive the gift 39  
 'of the holy spirit. For the promise is to you and to  
 'your children, and to all that are afar, as many as the  
 'Lord our God shall call.' And with many other words 40  
 did he bear witness, and beseech, saying; 'Save yourselves  
 'from this crooked generation.' Then they gladly re- 41  
 ceived his word, and were baptized; and on that day about  
 three thousand souls were added. 42

And they gave themselves continually to the teaching of 43  
 the apostles, and to the distributing, and to the breaking  
 of the bread, and to prayers. And fear came upon every 44  
 soul; and many wonders and signs were done through the  
 apostles. And all that believed were together, and had 45  
 all things common; and sold their possessions and goods,  
 and parted them to all, as any one had need. And con- 46  
 tinuing with one mind in the temple daily, and breaking  
 bread from house to house, they partook of their food in  
 gladness and singleness of heart, praising God, and having 47  
 favour with all the people. And the Lord added to the  
 church daily such as were being saved.

Now Peter and John went up together into the temple, 1  
 at the ninth hour, the hour of prayer. And a certain  
 man, lame from his mother's womb, was being carried, 2

whom they placed daily at the gate of the temple which is called Beautiful, to ask alms of them that entered the 3 temple ; who seeing Peter and John about to go into the 4 temple asked alms. And Peter fastening his eyes on him 5 with John, said ; 'Look on us.' And he gave heed to 6 to them, thinking to receive something of them. And 7 Peter said ; 'Silver and gold have I none ; but what 8 'I have I give thee ; in the name of Jesus Christ the 9 'Nazarite, arise and walk.' And taking him by the right 10 hand, he raised him ; and immediately his feet and ankles received strength. And leaping up he stood and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God ; and they knew him, that it was he that sat for alms at the Beautiful gate of the temple ; and they were filled with wonder and amazement at what had happened to him.

11 And as he held Peter and John, all the people ran together unto them, at the porch called Solomon's, greatly 12 wondering. And Peter seeing it, answered unto the people ; 'Ye men of Israel, why marvel ye at this ? or 13 'why look ye earnestly at us, as though by our own power 14 'or holiness we had made this man to walk ? The God 15 'of Abraham, and of Isaac, and of Jacob, the God of our 16 'fathers, hath glorified his servant Jesus, whom ye have 17 'delivered up, and ye denied him before Pilate, when he 18 'had judged to release him. But ye refused the holy and 19 'righteous one, and desired a murderer to be granted unto 20 'you, and killed the Prince of life ; whom God raised 1 'from the dead, (whereof we are witnesses). And through 2 'faith in his name, he hath strengthened this man whom 3 'ye see and know. His name and the faith which is by 4 'him hath given to this man this soundness in the sight 5 'of you all. And now, brethren, I know that in ignorance 6 'ye did it, as did your rulers. But God hath thus ful- 7 'filled what he foretold by the mouth of all his prophets, 8 'that the Christ should suffer. Repent ye therefore, and 9 'be converted, that your sins may be blotted out ; so that 10 'times of refreshing may come from the face of the Lord ; 11 'and he may send Jesus Christ, who was before appointed

'for you ; whom the heavens must receive until the times 21  
 'of restoring all things, which God spoke of by the mouth  
 'of his holy prophets since the world began. For Moses 22  
 'said unto the fathers ; *A prophet shall the Lord your God*  
 'raise up unto you from among your brethren, like me ; him  
 'shall ye hear in all things whatever he shall say unto  
 'you. And it shall come to pass, that every soul, that 23  
 'shall not hear that prophet, shall be destroyed from among  
 'the people. And all the prophets from Samuel, and of 24  
 'those that followed, as many as have spoken, have like-  
 'wise told of these days. Ye are the sons of the prophets, 25  
 'and of the covenant which God made with our fathers,  
 'saying unto Abraham : *And in thy seed shall all the*  
 'families of the earth be blessed. Unto you first God, 26  
 'having raised up his servant, sent him to bless you, in  
 'turning away each of you from his iniquities,' 1

And as they spake unto the people, the priests and the 1  
 captain of the temple and the Sadducees came upon them, 2  
 grieving at their teaching the people, and at their preaching 3  
 the resurrection from the dead in Jesus. And they 4  
 laid hands on them, and put them in keeping unto the next  
 day ; for it was now evening. And many of those that  
 heard the word believed ; and the number of the men was  
 about five thousand. 5

And it came to pass on the morrow that their rulers and 6  
 elders and scribes were gathered together at Jerusalem ; 7  
 and also Annas the high priest, and Caiaphas, and John, 8  
 and Alexander, and as many as were of the kindred of the 9  
 high priest. And setting them in the midst, they asked ; 10  
 'By what power, or by what name, have ye done this ?' 11  
 Then Peter, filled with holy spirit, said unto them ; 'Ye  
 'rulers of the people and elders of Israel, if we this day 12  
 'be examined for kindness unto the sick man, by what  
 'means he is healed ; be it known unto you all, and to all  
 'the people of Israel, that by the name of Jesus Christ,  
 'the Nazarite, whom ye crucified, whom God raised from  
 'the dead, by him doth this man stand before you whole.  
 'This is the stone which was set at nought by you the  
 'builders, which is become the head of the corner. Neither  
 'is there safety in any other ; for there is no other name

13     ‘under heaven given among men, whereby we must be  
13     ‘saved.’ And seeing the boldness of Peter and John, and  
14     perceiving that they were unlettered and common men,  
14     they marvelled, and knew them, that they had been with  
15     Jesus. And seeing the man that had been healed stand-  
15     ing with them, they could say nothing against it. But  
16     when they had commanded them to go out of the high  
16     council, they consulted one with another, saying ; ‘What  
17     ‘shall we do to these men ? for indeed a known sign hath  
17     ‘been wrought by them, manifest to all that dwell in  
17     ‘Jerusalem ; and we cannot deny it. But that it spread  
18     ‘no further among the people, let us threaten them with a  
18     ‘threat, that they speak henceforth to no man in this  
19     ‘name.’ And they called them, and commanded them not  
19     to speak at all nor teach in the name of Jesus. But  
20     Peter and John answered and said unto them ; ‘Whether  
20     ‘it be right in the sight of God to hearken unto you rather  
21     ‘than unto God, judge ye. For we cannot but speak  
21     ‘what we have seen and heard.’ So when they had  
22     threatened them, they let them go, finding nothing how  
22     they might punish them, because of the people ; for all  
22     men glorified God for what was done. For the man on  
22     whom this sign of healing had been wrought was above  
22     forty years old.

23     And being let go they went unto their friends, and told  
23     all that the high priests and elders had said unto them.  
24     And when they heard, they raised a voice to God with one  
24     mind, and said ; ‘O Sovereign, thou art the God who made  
25     ‘the heavens, and the earth, and the sea, and all that in  
25     ‘them is ; who by the mouth of thy servant David said ;  
26     ‘*Why did the heathen rage, and the people imagine vain*  
26     ‘*things ? The kings of the earth stood up, and the rulers*  
26     ‘*were gathered together against the Lord, and against his*  
27     ‘*Anointed [or Christ].* For of a truth against thy holy  
27     ‘servant Jesus, whom thou hast anointed, both Herod,  
27     ‘and Pontius Pilate, with the heathen, and the people of  
28     ‘Israel, were gathered together in this city, to do whatever  
28     ‘thy hand and thy counsel had fore-determined should be  
29     ‘done. And now, Lord, behold their threats, and grant  
29     ‘unto thy servants to speak thy word with all boldness, by

‘stretching forth thine hand to heal, and by signs and ‘wonders being done through the name of thy holy servant ‘Jesus.’ And when they had prayed, the place was 31 shaken where they were assembled together; and they were all filled with holy spirit, and spake the word of God with boldness.

And of the multitude of believers there was one heart 32 and one soul; neither said any one that any of the things that he possessed were his own; but they had all things common. And with great power the apostles gave witness 33 of the resurrection of the Lord Jesus; and there was great favour toward them all; for no one among them was in want, for as many as were possessors of lands or houses sold them, and brought the prices of them when sold, and laid them at the apostles’ feet; and it was divided 34 unto each according as he had need. And Joses, who by 35 the apostles was surnamed Barnabas, (which is, when interpreted, a son of consolation,) a Levite, a Cyprian by birth, having land, sold it, and brought the money and 36 laid it at the apostles’ feet.

But a certain man named Ananias, with Sapphira his 1 wife, sold a possession, and kept back part of the price, 2 his wife also knowing of it, and brought a certain part, 3 and laid it at the apostles’ feet. And Peter said; ‘Ananias, why hath Satan filled thine heart, for thee to cheat 4 the holy spirit, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and 5 when sold, was it not in thine own power? why hast thou laid this deed in thy heart? thou hast not cheated 6 to men, but to God.’ And Ananias hearing these words fell down, and breathed his last; and great fear came on 7 all that heard these things. And the young men arose, 8 and wound him up, and carried him out and buried him. And it was about the space of three hours, when his wife, 9 not knowing what was done, came in. And Peter answered her; ‘Tell me whether ye sold the land for so much?’ And she said; ‘Yea, for so much.’ And Peter said unto her; ‘How is it that ye agreed together to try the spirit 10 of the Lord? behold, the feet of them that have buried thy husband are at the door, and will carry thee out.’ And

she fell straightway at his feet, and breathed her last ; and the young men coming in, found her dead ; and carrying her out, buried her with her husband. And great fear came upon all the church, and upon all that heard these things. And by the hands of the apostles were many signs and wonders wrought among the people. And they were all with one mind in Solomon's porch. Of the rest no one durst join them ; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women. So that they brought forth the sick into the open squares, and laid them on beds and couches, that as Peter came his shadow might perhaps overshadow some of them. There came together also in Jerusalem, a multitude from the cities round about, bringing the sick, and those troubled with unclean spirits ; who were all healed.

And the high priest arose, and all who were with him, (they were the sect of the Sadducees,) and they were filled with anger, and laid their hands upon the apostles, and put them in the public prison. But an angel of the Lord by night opened the prison doors, and leading them out said ; 'Go, stand and speak in the temple to the people 'all the words of this life.' And when they heard, they went by day-break into the temple, and taught. But the high priest came, and those that were with him, and called together the high council, and the assembly of elders of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying ; 'The prison truly we found shut in all safety, and the guards standing before the doors ; but when we had opened, we found no one within.' Now when the priest, and the captain of the temple, and the high priests, heard these words, they doubted about them what this should be. Then came one and told them ; 'Behold, the men whom ye put in the prison are standing in the temple, and teaching the people.' Then the captain went with the officers, and brought them without violence ; for they feared the people, lest they should have been stoned. And they brought them, and set them before the high council ; and the high

priest asked them, saying ; 'Did we not command you 28  
 'with a command not to teach in this name ? and behold,  
 'ye have filled Jerusalem with your teaching ; and ye wish  
 'to bring this man's blood upon us.' Then Peter and the 29  
 apostles answered and said ; 'We ought to obey God  
 'rather than man. The God of our fathers raised up 30  
 'Jesus, whom ye hanged on a tree and slew. Him hath  
 'God exalted to his right hand to be a prince and a 31  
 'saviour, to give repentance to Israel, and forgiveness of  
 'sins. And we are his witnesses of these sayings, as also 32  
 'is the holy spirit which God hath given to them that obey  
 'him.' When they heard, they were enraged, and took 33  
 counsel to slay them. Then stood up one in the high 34  
 council, a Pharisee named Gamaliel, a teacher of the law,  
 honoured by all the people, and he ordered the apostles 35  
 to be put out for a short time. And he said unto them ;  
 'Ye men of Israel, take heed to yourselves what ye are 36  
 'going to do to these men. For before these days  
 'Theudas arose, saying that he was somebody ; and a 37  
 'number of men about four hundred joined him ; and he  
 'was slain, and all that obeyed him were scattered and  
 'brought to nought. After this man Judas the Galilæan 38  
 'arose in the days of the registering, and drew a good  
 'many people after him ; he also perished, and all that  
 'obeyed him were dispersed. And now I say unto you, 39  
 'keep away from these men, and let them alone ; for if this  
 'counsel or this work be from men, it will come to  
 'nought ; but if it be from God ye cannot overthrow 40  
 'them ; be not ye found fighting against God.' And they  
 yielded to him. And when they had called the apostles,  
 and beaten them, they commanded them not to speak in 41  
 the name of Jesus, and let them go. And they went from  
 the presence of the high council, rejoicing that they were 42  
 counted worthy to suffer shame for his name. And daily,  
 in the temple and from house to house, they ceased not to  
 teach and preach the good tidings of Jesus the Christ.

In those days, when the disciples were increasing, there 1  
 arose a murmur of the Grecians against the Hebrews, that  
 their widows were overlooked in the daily serving. And 2  
 the twelve called the multitude of the disciples, and said ;

3    'It is not pleasing for us to leave the word of God and  
4    'serve tables. Wherefore, brethren, look ye out among  
5    'you seven men of good report, full of spirit and wisdom,  
6    'whom we may place over this business: but we will give  
7    'ourselves continually to prayer, and to the service of the  
8    'word.' And the saying was pleasing in the sight of the  
9    whole multitude; and they choose Stephen, a man full of  
10    faith and holy spirit, and Philip, and Prochorus, and  
11    Nicanor, and Timon, and Parmenas, and Nicolaus a  
12    proselyte of Antioch; whom they set before the apostles.  
13    And when they had prayed, they laid their hands on them.  
14    And the word of God increased; and the number of the  
15    disciples in Jerusalem increased greatly; and a great crowd  
of the priests obeyed the faith.

1    And Stephen, full of grace and power, wrought great  
2    wonders and signs among the people. And there arose  
3    some of the synagogue, called the synagogue of the  
4    Libertines, and the Cyrenæans, and Alexandrians, and of  
5    them of Cilicia and Asia, disputing with Stephen. And  
6    they were not able to resist the wisdom and spirit with  
7    which he spake. Then they employed men who said;  
8    'We have heard him speaking blasphemous words against  
9    Moses and God.' And they stirred up the people, and  
10    the elders, and the scribes; and they came upon him, and  
11    caught him, and brought him into the high council. And  
12    they set up false witnesses, who said; 'This man ceaseth  
13    not speaking words against the holy place and the law;  
14    for we have heard him say, that this Jesus the Nazarite  
15    will destroy this place, and will change the customs  
1    which Moses delivered to us.' And all that sat in the  
2    high council, looking stedfastly on him, saw his face as  
3    the face of an angel. Then said the high priest; 'Are  
4    these things so?' And he said; 'Men, brethren and  
5    fathers, hearken; the God of glory appeared to our  
6    father Abraham, when in Mesopotamia, before he dwelt  
7    in Charran, and said unto him; *Go out of thy country,*  
8    *and from thy kindred, and come into a land which I shall*  
9    *show thee.* Then came he out of the land of the Chal-  
10    deans, and dwelt in Charran. And from thence, after  
11    his father was dead, He removed him into this land,

'wherein ye now dwell ; and gave him no inheritance in  
 'it, not a standing place for his foot. And he promised  
 'to give it to him for a possession, and to his seed after  
 'him, though he had no child. And God spake thus ;  
 'That his seed should be pilgrims in a strange land ; and  
 'that they should enslave them, and ill-treat them for four  
 'hundred years. And the nation to whom they shall be  
 'slaves will I judge, said God, and after that shall they  
 'come forth and serve me in this place. And he gave to  
 'him the covenant of circumcision. And so he begat Isaac,  
 'and circumcised him on the eighth day ; and Isaac begat  
 'Jacob, and Jacob the twelve patriarchs. And the pa-  
 'triarchs envying Joseph, sold him into Egypt. But  
 'God was with him, and delivered him out of all his  
 'afflictions, and gave him favour and wisdom in the sight  
 'of Pharaoh, king of Egypt ; and he made him governor  
 'over Egypt and over all his house. And there came a  
 'dearth over all the land of Egypt and Canaan, and great  
 'affliction ; and our fathers found no food. And when  
 'Jacob heard that there was corn in Egypt, he sent out  
 'our fathers first. And at the second time Joseph was  
 'made known to his brethren, and Joseph's kindred was  
 'shown to Pharaoh. And Joseph sent and called his  
 'father Jacob, and all his kindred, seventy-five souls.  
 'And Jacob went down into Egypt and died, he and our  
 'fathers. And they were carried over into Sychem, and  
 'laid in the tomb that Abraham bought for a sum of  
 'money from the sons of Emmor of Sychem. But when  
 'the time of the promise, which God sware to Abraham,  
 'drew nigh, the people increased and multiplied in Egypt,  
 'till another king arose, who knew not Joseph. The  
 'same outwitted our race, and ill-treated our fathers, so  
 'as to make their babes outcasts, that they might not  
 'live. In which time Moses was born, and he was fair  
 'before God ; and he was nourished in his father's house  
 'for three months. And when he was cast out, Pharaoh's  
 'daughter took him up, and nourished him for her own  
 'son. And Moses was taught in all the wisdom of the  
 'Egyptians, and was mighty in his words and deeds.  
 'And when he was nearly forty years old, it came into his

‘ heart to look after his brethren, the children of Israel.  
24 ‘ And seeing one wronged, he defended and avenged him  
25 ‘ that was oppressed, and smote the Egyptian. For he  
26 ‘ thought his brethren understood that God by his hand  
27 ‘ would give them safety ; but they understood not. And  
28 ‘ the next day he showed himself to them as they quar-  
29 ‘ relled, and would have brought them to peace, saying ;  
27 ‘ Men, ye are brethren ; why wrong ye one another ? And  
28 ‘ he that wronged his neighbour thrust him away, saying ;  
29 ‘ Who made thee a ruler and a judge over us ? wilt thou  
30 ‘ kill me, as thou killedst the Egyptian yesterday ? Then  
31 ‘ Moses fled at this saying, and was a pilgrim in the land  
30 ‘ of Midian, where he begat two sons. And when forty  
32 ‘ years were completed, there appeared to him in the  
31 ‘ desert of Mount Sinai an angel of the Lord in a flame  
32 ‘ of fire in a bush. And when Moses saw it, he wondered  
33 ‘ at the sight ; and as he drew near to behold it, the voice  
32 ‘ of the Lord came unto him ; *I am the God of thy fathers,*  
33 ‘ *the God of Abraham, and the God of Isaac, and the God*  
34 ‘ *of Jacob.* And Moses trembled and durst not behold.  
33 ‘ And the Lord said unto him ; *Put off the shoes from thy*  
34 ‘ *feet, for the place where thou standest is holy ground. I*  
35 ‘ *have looked, and have seen the affliction of my people that*  
34 ‘ *is in Egypt, and have heard their groan, and am come*  
35 ‘ *down to deliver them. And now come, I will send thee*  
36 ‘ *into Egypt.* This Moses whom they refused, saying ;  
35 ‘ Who made thee a ruler and a judge ? him did God send  
36 ‘ as a ruler and redeemer by the hand of the angel that  
37 ‘ appeared to him in the bush. This man led them out,  
36 ‘ when he had done wonders and signs in the land of  
37 ‘ Egypt, and in the Red Sea, and in the desert for forty  
38 ‘ years. This is Moses, who said unto the children of  
37 ‘ Israel ; *A prophet will the Lord God raise up to you*  
38 ‘ *from among your brethren, like unto me ; him shall ye*  
39 ‘ *hear.* This is he that was in the church in the desert  
38 ‘ with the angel that spake to him on Mount Sinai, and  
39 ‘ with our fathers ; and he received the living oracles to  
40 ‘ give unto us ; and him our fathers would not obey,  
39 ‘ but thrust off, and in their hearts turned again into  
40 ‘ Egypt, saying unto Aaron ; *Make us gods who shall go*

'before us ; for this Moses, who led us out of the land of  
 'Egypt, we know not what hath happened to him. And 41  
 'they made a calf in those days, and offered sacrifice to  
 'the idol, and rejoiced in the works of their own hands.  
 'And God turned and delivered them up to serve the 42  
 'host of heaven ; as it is written in the book of the pro-  
 'phets ; *O house of Israel, have ye offered to me slain*  
 'beasts and sacrifices for forty years in the desert ? And 43  
 'ye took up the tabernacle of Moloch, and the star of your  
 'god Remphan, the figures which ye made to worship them ;  
 'and I will carry you away beyond Babylon. Our fathers 44  
 'had the tabernacle of the witness in the desert, as He  
 'had appointed, telling Moses to make it after the fashion  
 'that he had seen. Which also our fathers, holding it by 45  
 'succession, brought with Joshua into the possession of  
 'the Gentiles, (whom God drove out before the face of  
 'our fathers,) until the time of David, who found favour 46  
 'in the sight of God, and begged to find a dwelling for  
 'the God of Jacob. And Solomon built Him a house. 47  
 'But the Most High dwelleth not in houses made with  
 'hands ; as saith the prophet ; *The heavens are my throne*  
 'and the earth a footstool for my feet ; what house will ye 48  
 'build me ? saith the Lord ; or what is the place of my  
 'rest ? Hath not my hand made all these things ? 49  
 'Ye stiff-necked and uncircumcised in heart and ears, 50  
 'ye always withstand the holy spirit ; as your fathers, so 51  
 'do ye. Which of the prophets did not your fathers per- 52  
 'secute ? And they slew them that foretold about the  
 'coming of the Righteous One, of whom ye have been now 53  
 'the betrayers and murderers. And ye received the law by  
 'the disposition of angels, and have not kept it.' . . .

When they heard these things they were enraged in 54  
 their hearts, and gnashed their teeth at him. But being 55  
 full of holy spirit, he looked stedfastly up into the  
 heavens, and saw the glory of God, and Jesus standing  
 on the right hand of God, and said ; 'Behold, I see 56  
 'heaven opened, and the Son of man standing on the right  
 'hand of God.' Then they cried out with a loud voice, 57  
 and stopped their ears, and ran at him with one accord, and  
 cast him out of the city, and stoned him. And the wit- 58

nesses laid down their clothes at the feet of a young man  
59 named Saul, and they stoned Stephen, as he called out  
60 and said ; 'Lord Jesus, receive my spirit.' And he  
kneeled down, and cried with a loud voice ; 'Lord, lay not  
1 'this sin to their charge.' And when he had said this he  
entered on his rest. And Saul was consenting unto his  
death.

And at that time there was a great persecution against  
the church in Jerusalem ; and they were all, except the  
apostles, scattered through the regions of Judea and Sa-  
2 maria. And devout men laid out Stephen, and made a  
3 great wailing over him. And Saul harassed the church,  
entering every house ; and seizing men and women he cast  
them into prison.

4 Then they that were scattered went about preaching  
5 the good tidings of the word. And Philip went down  
into a city of Samaria, and preached the Christ unto them.  
6 And the crowds with one mind gave heed unto the things  
spoken by Philip, as they heard and saw the signs which  
7 he worked. For unclean spirits crying with a loud voice  
came out of many that had them ; and many palsied and  
8 lame men were healed. And there was great joy in that  
9 city. And a certain man, named Simon, came before into  
the city using magic, and astonishing the nation of Sa-  
10 maria, saying that he was somebody great ; to whom they  
all gave heed, from the least to the greatest, saying ; 'This  
11 'man is the power of God, which is called great.' And  
12 to him they gave heed because for some time they had  
been astonished with his magic. But when they believed  
on Philip, who was preaching the good tidings of the king-  
dom of God and of the name of Jesus Christ, they were  
13 baptized, both men and women. And Simon himself  
believed ; and when he was baptized, he continued with  
Philip, and wondered on beholding the mighty works and  
14 great signs that were done. Now when the apostles that  
were in Jerusalem heard that Samaria had received the  
15 word of God, they sent unto them Peter and John ; who  
when they were come down, prayed for them, that they  
16 might receive the holy spirit ; for as yet it had fallen upon  
none of them ; only they had been baptized into the name

of the Lord Jesus. Then they laid their hands on them, and they received the holy spirit. And when Simon saw that through the laying on of the apostles' hands the holy spirit was given, he offered them money, saying ; ' Give ' me also this power, that on whom I lay hands, he may ' receive the holy spirit.' But Peter said unto him ; ' May ' thy silver perish with thee, because thou hast thought ' to buy the gift of God with money. Thou hast neither ' part nor lot in this word ; for thy heart is not right in ' the sight of God. Repent therefore of this thy wicked- ' ness, and pray God, that the thought of thine heart may ' be forgiven thee. For I see that thou art in the gall of ' bitterness, and in the bond of iniquity.' Then Simon answered and said ; ' Pray ye to the Lord for me, that ' none of these things which ye have spoken come upon ' me.' And when they had witnessed and preached the word of the Lord, they returned to Jerusalem, and preached the good tidings in many villages of the Samaritans.

And an angel of the Lord spake unto Philip, saying ; ' Arise, and go toward the south, to the road that goeth ' down from Jerusalem to Gaza, which is desert.' And he arose and went. And behold a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, and had come to Jerusalem to worship, was returning, and sitting in his chariot and reading the prophet Isaiah. And the spirit said unto Philip ; ' Go near, and join thyself to this ' chariot.' And Philip running up, heard him reading the prophet Isaiah, and said ; ' Understandest thou what ' thou readest ? ' And he said ; ' How can I, unless some ' one guide me ? ' And he asked Philip to come up and sit with him. And the place of the scripture which he read was this ; *He was led as a sheep to the slaughter; and as a lamb dumb before his shearer, so opened he not his mouth. In his humility the judgment against him was taken away; and his generation who shall declare? for his life is taken from the earth.* And the eunuch answered Philip, and said ; ' I pray thee, of whom speaketh the ' prophet this ? of himself, or of some one else ? ' Then Philip opened his mouth, and beginning at that scripture,

36 preached the good tidings of Jesus to him. And as they went on their way, they came to a certain water; and the eunuch said; 'See, here is water; what hindereth my 38 'being baptized?' And he commanded the chariot to stop; and they both went down into the water, Philip 39 and the eunuch; and he baptized him. And when they came up out of the water, the spirit of the Lord seized Philip; and the eunuch saw him no more; for he went 40 on his way rejoicing. And Philip was found at Azotus; and passing on he preached the good tidings in all the cities till he came to Cæsarea.

1 And Saul, yet breathing threats and slaughter against 2 the disciples of the Lord, went to the high priest, and asked of him letters to Damascus to the synagogues, that if he found any who were of the way [of the Lord], whether men or women, he might bring them bound 3 unto Jerusalem. And as he journeyed, he came near to Damascus. And suddenly there shone round him a light 4 from heaven; and he fell to the earth, and heard a voice saying unto him; 'Saul, Saul, why persecutest thou me?' 5 And he said; 'Who art thou, Lord?' And the Lord 6 said; 'I am Jesus whom thou persecutest; but arise, 'and go into the city, and it shall be told thee what thou 7 'must do.' And the men that journeyed with him stood 8 speechless, hearing the voice, but seeing no one. And Saul arose from the earth; and when his eyes were opened, he saw no one; and they led him by the hand, 9 and brought him into Damascus. And he was three days without sight, and neither ate nor drank.

10 And there was a certain disciple at Damascus, named Ananias; and to him the Lord said in a vision; 'Ananias.' 11 And he said; 'Behold, I am here, Lord.' And the Lord said unto him; 'Arise, and go into the street 'called Straight, and inquire in the house of Judas for 12 'one called Saul, of Tarsus. For behold, he prayeth, and 'hath seen in a vision a man named Ananias, coming in, 'and putting his hand on him, that he might receive his 13 'sight.' And Ananias answered; 'Lord, I have heard 'from many about this man, how much evil he hath done 14 'to thy saints in Jerusalem; and here he hath authority

'from the high priests to bind all that call upon thy name.' 15  
 But the Lord said unto him; 'Go, for he is a chosen vessel to me, to bear my name before nations, and kings, 16  
 'and the children of Israel. For I will show to him how great things he must suffer for my name's sake.' 17  
 And Ananias went away, and entered the house; and putting his hands on him, said; 'Brother Saul, the Lord, that is Jesus who appeared to thee on the road as thou camest, 18  
 'hath sent me that thou mightest receive thy sight, and be filled with holy spirit.' And immediately there fell from his eyes as it were scales, and he received his sight; 19  
 and he arose and was baptized. And when he had taken food he was strengthened. 19

Then he was some days with the disciples who were at Damascus. And straightway he preached Jesus in the synagogues, that he is the son of God. And all that heard were amazed, and said; 'Is not this he that in Jerusalem destroyed those who called upon this name, 20  
 'and came hither for this, that he might bring them bound unto the high priests?' 21  
 But Saul was the more strengthened, and confounded the Jews who dwelt in Damascus, proving that this is the Christ. 22

And after some days were fulfilled, the Jews took counsel to kill him. But their counsel was known to Saul; and they watched the gates day and night to kill him. Then the disciples took him by night, and sent him down along the wall, letting him down in a basket. And when he was come to Jerusalem he assayed to join himself to the disciples; but they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles; and he declared unto them how he saw the Lord in the way, and that he spoke to him, and how he preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem, and preaching boldly in the name of the Lord Jesus. And he spake and reasoned with the Grecians; but they went about to slay him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus. 23  
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Then the churches through all Judea, and Galilee, and 31

Samaria, had peace, and were built up and walked in the fear of the Lord, and in the comfort of the holy spirit, and were multiplied.

32 And it came to pass, as Peter was passing amongst all, he came down also to the saints that dwelt in Lydda.  
33 And there he found a certain man named *Æneas*, who had  
34 kept his bed for eight years, being palsied. And Peter said to him; ‘*Æneas*, Jesus the Christ healeth thee; ‘arise, and make thy bed.’ And he arose immediately.  
35 And all that dwelt in Lydda and Saron, such as had turned to the Lord, saw him.  
36 Now there was at Joppa, a certain disciple named Tabitha, who by interpretation is called Dorcas [or a stag]; she was full of good works and almsdeeds which  
37 she did. And it came to pass in those days, that she fell sick and died; and when they had washed her, they laid  
38 her in an upper room. And as Lydda was nigh to Joppa, the disciples heard that Peter was there, and sent two men unto him, begging that he would not delay to come  
39 to them. And Peter arose and went with them. And when he was come, they brought him into the upper room, and all the widows stood by him, weeping and showing  
40 the coats and cloaks which Dorcas made while she was with them. But Peter put them all out, and kneeled down and prayed; and turning to the body, said; ‘Ta-  
‘bitha, arise.’ And she opened her eyes, and seeing  
41 Peter, sat up. And he gave her his hand, and raised her; and when he had called the saints and the widows he  
42 presented her alive. And it became known through all  
43 Joppa; and many believed on the Lord. And it came to pass that he tarried some days in Joppa, with one Simon a tanner.

1 There was a certain man in Cæsarea named Cornelius,  
2 a centurion of the band called Italian, a man devout and fearing God with all his house, doing much alms to the  
3 people, and praying to God always. He saw in a vision plainly about the ninth hour of the day an angel of God coming in to him, and saying unto him; ‘Cornelius.’  
4 And when he looked on him, he was afraid, and said; ‘What is it, Lord?’ And he said unto him; ‘Thy

'prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and send for Simon, who is surnamed Peter. He lodgeth with one Simon a tanner, whose house is by the sea side.' And when the angel which spake unto him was departed he called two of his servants, and a devout soldier of them that waited on him; and when he had declared all things unto them, he sent them to Joppa. And on the morrow, as they journeyed, and drew nigh unto the city, Peter went up to the housetop to pray, about the sixth hour. And he became hungry and wished to have eaten; but while they made ready, a trance fell on him, and he seeth the heavens opened, and a certain vessel descending, as a great sheet tied at the four corners, and let down to earth; wherein were all the four-footed beasts of the earth, and the wild beasts, and the creeping things, and the fowls of the air. And there came a voice to him; 'Rise, Peter, kill and eat.' But Peter said; 'Not so, Lord; for I have never eaten any thing common or unclean.' And a voice came to him again the second time; 'What God hath cleansed, call not thou common.' And this was done thrice; and the vessel was taken up again to heaven. Now while Peter doubted in himself what this vision which he had seen should be, behold, the men sent from Cornelius, having made inquiry for Simon's house, stood before the porch, and called, and asked whether Simon, who was surnamed Peter, lodged there. And while Peter thought on the vision, the spirit said unto him; 'Behold, three men seek thee; arise therefore and go down, and go with them, doubting nothing; for I have sent them.' Then Peter went down to the men, and said; 'Behold, I am he whom ye seek; what is the cause wherefore ye are come?' And they said; 'Cornelius, a centurion, a man just and fearing God, and of good report among all the nation of the Jews, was warned by a holy angel to send for thee into his house, and to hear words from thee.' Then he called them in and lodged them. And on the morrow he arose and went away with them; and some of the brethren from Joppa went with him. And on the morrow they entered Cæsarea. And Cornelius was wait-

ing for them, and had called together his kinsmen and  
25 near friends. And as Peter was coming in, Cornelius met  
26 him, and falling at his feet, worshipped him. But Peter  
raised him, saying ; 'Stand up, I myself also am a man.'  
27 And as he talked with him, he went in, and found many  
28 that were come together. And he said unto them ; 'Ye  
29 'know how it is unlawful for a man that is a Jew to keep  
'company or come unto a foreigner ; but God hath shown  
30 'me not to call any man common or unclean. Therefore  
31 'came I when sent for, without gainsaying. I ask there-  
fore for what reason ye have sent for me.' And Cor-  
32 nelius said ; 'Four days ago I was fasting until this hour ;  
33 'and at the ninth hour I prayed in my house, and behold,  
34 'a man stood before me in bright clothing. And he saith ;  
35 'Cornelius, thy prayer is heard, and thine alms are re-  
36 'membered in the sight of God. Send therefore to Joppa,  
37 'and call hither Simon, who is surnamed Peter ; he lodgeth  
38 'in the house of Simon a tanner by the sea side ; who  
39 'when he cometh will speak to thee. Immediately there-  
40 'fore I sent to thee ; and thou hast done well that thou  
41 'art come. Now therefore are we all here in the sight of  
42 'God, to hear all things that are commanded to thee by  
43 'God.' Then Peter opened his mouth and said ; 'Of a  
44 'truth I perceive that God is no respecter of persons ;  
45 'but in every nation he that feareth him and worketh  
46 'righteousness is acceptable to him. The word which he  
47 'sent unto the children of Israel when he preached the  
48 'good tidings of peace through Jesus Christ, (he is lord  
49 'of all) ye know ; even what was spoken through all Judea  
50 'beginning from Galilee, after the baptism which John  
51 'preached ; even Jesus who was of Nazareth, how God  
52 'anointed him with holy spirit and power ; and he went  
53 'about doing good and healing all that were oppressed by  
54 'the devil ; for God was with him. And we are witnesses  
55 'of all that he did both in the country of the Jews and in  
56 'Jerusalem ; whom they hanged on a tree and slew. Him  
57 'God raised on the third day, and gave him to be seen,  
58 'not to all the people, but to witnesses chosen before by  
59 'God, to us, who ate and drank with him after he rose  
60 'from the dead. And he commanded us to preach unto

‘the people, and to bear witness that it was he that was  
 ‘ordained by God as judge of the living and the dead.  
 ‘To him all the prophets bear witness, that through his  
 ‘name whoever believeth in him shall receive forgiveness  
 ‘of sins.’

While Peter yet spake these sayings, the holy spirit fell  
 on all them that heard the word. And they of the cir-  
 cumcision that believed, as many as came with Peter, were  
 astonished, because the gift of the holy spirit was poured  
 out also on the Gentiles. For they heard them speaking  
 with tongues, and magnifying God. Then Peter answered;  
 ‘Can any one forbid water, that these should not be bap-  
 ‘tized, who have received the holy spirit as well as we?’  
 And he ordered them to be baptized in the name of the  
 Lord. Then they prayed him to tarry some days.

And the apostles, and the brethren that were in Judea,  
 heard that the Gentiles also had received the word of God.  
 And when Peter came up to Jerusalem, they that were of  
 circumcision argued with him, saying; ‘Thou wentest in  
 ‘to men having uncircumcision, and didst eat with them.’  
 But Peter set it forth unto them in order from the begin-  
 ning, saying; ‘I was in the city of Joppa praying; and in  
 ‘a trance I saw a vision, a certain vessel descending, as a  
 ‘great sheet let down from the heavens by four corners;  
 ‘and it came even unto me. Upon which when I fastened  
 ‘mine eyes, I considered, and saw the four-footed beasts  
 ‘of the earth, and the wild beasts, and the creeping things,  
 ‘and the fowls of the air. And I heard a voice saying  
 ‘unto me; Arise, Peter; slay and eat. But I said; No,  
 ‘Lord; for common or unclean thing hath at no time en-  
 ‘tered into my mouth. And a voice answered me a se-  
 ‘cond time from the heavens; What God hath cleansed,  
 ‘call not thou common. And this was done a third time;  
 ‘and all were drawn up again into the heavens. And be-  
 ‘hold, immediately three men stood at the house where I  
 ‘was, sent from Cæsarea unto me. And the spirit bade  
 ‘me go with them, nothing doubting. And these six  
 ‘brethren went with me, and we entered the man’s house.  
 ‘And he showed us how he saw the angel in his house,  
 ‘who stood and said unto him; Send to Joppa, and send for

14 'Simon who is surnamed Peter ; who will speak words to  
15 'thee whereby thou and all thy house will be saved. And  
16 'as I began to speak, the holy spirit fell on them, as on us  
17 'at the beginning ; and I remembered the word of the  
18 'Lord, how he said ; *John indeed baptized in water, but ye*  
19 '*shall be baptized in holy spirit.* If then God gave them  
20 'the like gift as to us, on believing on the Lord Jesus  
21 'Christ, who was I that I could withstand God ?' When  
22 they heard this, they held their peace, and glorified God,  
23 saying ; 'Then hath God granted also to the Gentiles the  
24 'repentance unto life.'

25 Then they that were scattered by the persecution  
26 against Stephen, travelled as far as Phenicia, and Cyprus,  
27 and Antioch, preaching the word to none but unto Jews  
28 only. And some of them were men of Cyprus and of  
29 Cyrene, who when they were come to Antioch spake to  
30 the Greeks ; preaching the good tidings of the Lord Jesus.  
31 And the hand of the Lord was with them ; and a great  
32 number believed and turned to the Lord. And tidings of  
33 them were heard in the ears of the church which was in  
34 Jerusalem ; and they sent forth Barnabas to go as far as  
35 Antioch. Who, when he came and saw the grace of God,  
36 was glad, and called on them all to cleave unto the Lord  
37 with purpose of heart ; for he was a good man and full of  
38 holy spirit and of faith. And a rather large crowd was  
39 added to the Lord. Then Barnabas departed to Tarsus,  
40 to seek Saul ; and when he had found him, he brought him  
41 to Antioch. And it came to pass that for a whole year  
42 they assembled in the church and taught a rather large  
43 crowd ; and the disciples were called Christians first in  
44 Antioch.

45 And in these days prophets came down from Jerusalem  
46 to Antioch. And there stood up one of them, named  
47 Agabus, and signified by the spirit that there was to be a  
48 great dearth through all the world ; which came to pass  
49 under Claudius. And the disciples, each as he was able,  
50 determined to send relief to the brethren dwelling in  
51 Judea ; which they did, and sent it to the elders by the  
52 hands of Barnabas and Saul.

1 And about that time Herod the king stretched forth his

hands to vex some of those of the church. And he put to the sword James the brother of John. And seeing that it pleased the Jews, he went on to take Peter also. (Then were the days of Unleavened Bread.) And when he had taken him, he put him into prison, and delivered him to four quaternions of soldiers to keep him ; meaning after the Passover to bring him forth to the people. Peter therefore was kept in prison ; but prayer was made without ceasing by the church unto God for him. And when Herod was to have brought him forth, on that night Peter was sleeping between two soldiers, bound with two chains ; and the keepers before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shone in the room ; and he smote Peter on the side, and raised him, saying ; 'Rise up in haste.' And the chains fell off from his hands. And the angel said unto him ; 'Gird thyself, and bind on thy sandals.' And he did so. And he saith unto him ; 'Throw thy cloak about thee, and follow me.' And he went out and followed him ; and knew not that what was done by the angel was real, but thought he saw a vision. When they were past the first and second ward, they came to the iron gate that leadeth to the city ; which opened to them of its own accord ; and they went out and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said ; 'Now I know of a truth that the Lord sent his angel, and delivered me from the hand of Herod, and from all the expectation of the people of the Jews.' And on considering, he came to the house of Mary the mother of John, who was surnamed Mark ; where were a good many gathered together and praying. And as he knocked at the porch door, a damsel came to hearken, named Rhoda. And knowing Peter's voice she opened not the porch for gladness ; but ran in, and told how Peter stood before the porch. And they said unto her ; 'Thou art mad.' But she persisted that it was so. Then they said ; 'It is his angel.' But Peter continued knocking ; and when they opened and saw him they were astonished. But he beckoned to them with the hand to hold their peace, and declared to them how the

Lord brought him out of the prison. And he said ; ' Show these things to James and the brethren.' And he  
18 departed and went to another place. Now when it was  
19 day, there was no small stir among the soldiers, what  
was become of Peter. And Herod, after seeking for him  
20 and not finding him, examined the keepers, and ordered  
them to be punished. Then he went down from Judea to  
Cæsarea, and there abode ; and he was highly displeased  
21 with them of Tyre and Sidon ; but they came with one  
accord to him, and, having persuaded Blastus the king's  
chamberlain, begged for peace ; because their country was  
22 nourished by the king's. And on a set day Herod,  
arrayed in royal apparel, sat upon the judgment-seat, and  
23 made an oration unto them. And the assembly of the  
people shouted ; ' It is the voice of a god, and not of a  
man.' And immediately an angel of the Lord smote him,  
because he gave not glory to God ; and he was eaten by  
worms, and died.

24 25 And the word of God grew and multiplied. And  
Barnabas and Saul returned from Jerusalem, when they  
had fulfilled the service, taking with them John, who was  
surnamed Mark.

1 Now there were at Antioch, in the church there, certain  
prophets and teachers, as Barnabas, and Simeon who was  
called Niger, and Lucius of Cyrene, and Manaen the  
2 schoolfellow of Herod the tetrarch, and Saul. And as  
they publicly served the Lord and fasted, the holy spirit  
said ; ' Separate to me Barnabas and Saul for the work  
3 ' whereunto I have called them.' And when they had  
fasted and prayed, and laid their hands on them, they sent  
4 them away. So they, being sent forth by the holy spirit,  
went down to Seleucia ; and from thence they sailed to  
5 Cyprus. And when they were at Salamis, they preached  
the word of God in the synagogues of the Jews ; and they  
6 had also John as a minister. And when they had gone  
through all the island unto Paphos, they found a certain  
7 Magian, a false prophet, a Jew, named Barjesus ; who was  
with the proconsul Sergius Paulus, a prudent man ; who  
called for Barnabas and Saul, and desired to hear the  
8 word of God. But Elymas the Magian, for so is his

name interpreted, withstood them, seeking to turn aside the proconsul from the faith. Then Saul, who is also called Paul, being filled with holy spirit, set his eyes on him, and said ; 'O full of all craft and all mischief, child of 'the devil, enemy of all righteousness, wilt thou not cease 'to turn aside the straight ways of the Lord ? And now 'behold, the hand of the Lord is upon thee ; and thou 'shalt be blind, not seeing the sun for a season.' And immediately a mist and darkness fell on him ; and he went about seeking some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

Now when Paul and his companions sailed from Paphos they came to Perga in Pamphylia ; and John departing from them, returned to Jerusalem. And when they departed from Perga, they came to Antioch in Pisidia ; and going into the synagogue on the sabbath day they sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying ; 'Men and 'brethren, if ye have any word of exhortation for the 'people, speak.' And Paul standing up, and beckoning with the hand, said ; 'Men of Israel, and ye that fear God, 'listen. The God of this people chose our fathers, and 'exalted the people during their pilgrimage in the land of 'Egypt, and with a high arm brought he them out of it. 'And about the time of forty years he nourished them in 'the desert. And when he had destroyed seven nations 'in the land of Canaan, he divided their land to them by 'lot. And after this he gave them judges for about four 'hundred and fifty years, until Samuel the prophet. And 'afterward they desired a king ; and God gave to them 'Saul the son of Kis, a man of the tribe of Benjamin, for 'forty years. And when he had removed him, he raised 'up unto them David as king ; to whom also he bare 'witness and said ; *I have found David the son of Jesse a 'man after my own heart, who will perform all my will.* 'Of this man's seed hath God according to promise raised 'unto Israel a saviour, Jesus, after John had first preached 'before his coming a baptism of repentance to all the 'people of Israel. And as John fulfilled his course, he

‘ said ; Whom think ye that I am ? I am not he ; but  
‘ behold, there cometh after me one for whom I am not  
26 ‘ worthy to unloose the shoes of his feet. Men and  
‘ brethren, children of the stock of Abraham, and whoever  
‘ among you fear God, to you is the word of this salvation  
27 ‘ sent. For they that dwell in Jerusalem, and their rulers,  
‘ not knowing him, and condemning him, have fulfilled  
‘ the voices of the prophets which are read every sabbath.  
28 ‘ And finding no cause of death they desired Pilate that  
29 ‘ he should be slain. And when they had fulfilled all that  
‘ was written of him, they took him down from the tree,  
30 ‘ and laid him in a tomb. But God raised him from the  
31 ‘ dead. And he was seen many days by those that came  
‘ up with him from Galilee to Jerusalem, who are now his  
32 ‘ witnesses unto the people. And we declare unto you  
‘ good tidings, the promise which was made to the fathers ;  
33 ‘ that God hath fulfilled the same unto us their children,  
‘ in raising up Jesus ; as it is also written in the first  
‘ psalm ; *Thou art my son, this day have I begotten thee.*  
34 ‘ And that he raised him from the dead no more to return  
‘ to corruption, he thus said ; *I will give unto you the sure  
35 ‘ mercies of David.* Wherefore he saith also in another  
‘ psalm ; *Thou wilt not suffer thine holy one to see cor-  
36 ‘ ruption.* For David, after he had served his own gene-  
‘ ration by the will of God, rested, and was laid with his  
37 ‘ fathers, and saw corruption. But he whom God raised  
38 ‘ saw no corruption. Be it known unto you therefore, men  
‘ and brethren, that through him is preached unto you the  
39 ‘ forgiveness of sins ; and by him every one that believeth  
‘ is justified from all things, from which ye could not be  
40 ‘ justified by the law of Moses. Beware therefore lest  
‘ that come upon you, which is spoken of in the prophets ;  
41 ‘ *Behold, ye despisers, and wonder, and hide yourselves ; for  
‘ I work a work in your days, a work which ye will not  
‘ believe, though one explain it unto you.* ’

42 And when they were gone out, some begged that these  
words might be preached to them in the week between.  
43 And when the synagogue was broken up, many of the  
Jews and religious proselytes followed Paul and Bar-  
nabas ; who, speaking to them, persuaded them to con-

tinue in the grace of God. And on the next sabbath 44  
 almost the whole city came together to hear the word of  
 God. And when the Jews saw the crowds, they were 45  
 filled with envy, and spake against the things spoken by  
 Paul, contradicting and blaspheming. Then Paul and 46  
 Barnabas waxed bold, and said ; 'It was necessary for  
 'the word of God first to be spoken to you ; but since ye 47  
 'put it from you, and judge yourselves not worthy of life  
 'everlasting, lo, we turn to the Gentiles. For thus the  
 'Lord commanded us ; *I have set thee to be a light for the* 48  
 'Gentiles, that thou shouldest be for salvation to the ends of  
 'the earth.' And when the Gentiles heard, they rejoiced, 49  
 and glorified the word of the Lord ; and as many as were  
 ordained for life everlasting believed. And the word of 50  
 the Lord was carried through all the region. But the  
 Jews stirred up the devout and honourable women, and  
 the chief men of the city, and raised a persecution against 51  
 Paul and Barnabas, and drove them out of their neigh-  
 borhood. And they shook off the dust of their feet 52  
 against them, and came to Iconium. And the disciples  
 were filled with joy and holy spirit.

And it came to pass in Iconium, that they went together 1  
 into the synagogue of the Jews, and so spake, that a great 2  
 multitude both of Jews and Greeks believed. But the 3  
 unbelieving Jews stirred up and poisoned the minds of  
 the Gentiles against the brethren. For some time then 4  
 they abode speaking boldly in the Lord, who bare witness 5  
 to the word of his grace, granting signs and wonders to 6  
 be done by their hands. But the multitude of the city 7  
 was divided ; and some were with the Jews, and some 8  
 with the apostles. And as there was an assault made 9  
 both of the Gentiles and of the Jews with their rulers, to  
 use them despitefully, and to stone them, they fled when  
 aware of it into the cities of Lycaonia, Lystra and Derbe,  
 and the neighbourhood ; and there they preached the  
 good tidings.

And there sat a certain man at Lystra, impotent in his 8  
 feet, a cripple from his mother's womb, who had never 9  
 walked. The same heard Paul speak, who stedfastly be-  
 holding him, and seeing that he had faith to be healed,

10 said with a loud voice; 'Stand upright upon thy feet.'  
11 And he leaped up and walked. And the crowds, seeing  
what Paul had done, lifted up their voice, saying in the  
language of Lycaonia; 'The gods are come down to us  
12 'in the likeness of men.' And they called Barnabas,  
Jupiter; and Paul, Mercury, because he was the chief  
13 speaker. And the priest of the Jupiter that was before  
the city brought oxen and garlands to the gates, and  
14 wished to sacrifice with the crowds. And the apostles  
Barnabas and Paul hearing, rent their clothes, and ran  
15 out into the crowd, crying out, and saying; 'Men, why  
'do ye these things? We also are men of like passions  
'with you, and preach good tidings, that ye may turn  
'from these vanities unto the living God, who made the  
'heavens and the earth, and the sea, and all things that  
16 'are therein; who in the generations past suffered all the  
17 'Gentiles to walk in their own ways. Nevertheless he  
'left not himself without witness, doing good, and sending  
'to you from heaven rain and fruitful seasons, filling your  
18 'hearts with food and gladness.' And so saying they  
19 scarcely kept the crowds from sacrificing unto them. And  
there came Jews from Antioch and Iconium, who per-  
suaded the crowds, and stoned Paul, and drew him out of  
20 the city, thinking that he was dead. But as the disciples  
stood round him, he rose up and went into the city.

And the next day he went with Barnabas to Derbe.  
21 And when they had preached the good tidings in that  
city, and had made disciples of many, they returned to  
22 Lystra, and Iconium, and Antioch, confirming the minds  
of the disciples, exhorting them to continue in the faith,  
and that 'we must through much tribulation enter into  
23 'the kingdom of God.' And when they had chosen  
elders for them in each church, and had prayed with  
fasting, they commended them to the Lord on whom  
24 they believed. And after passing through Pisidia, they  
25 came to Pamphylia. And when they had preached the  
26 word in Perga, they went down to Attalia. And thence  
they sailed to Antioch, from whence they had been recom-  
mended to the grace of God for the work which they  
27 fulfilled. And when they were come, and had gathered

the church together, they rehearsed all that God and they had done, and how he had opened a door of faith to the Gentiles. And they abode not a little time with the

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And certain men who came down from Judea were teaching the brethren, 'Unless ye be circumcised after the manner of Moses ye cannot be saved.' When therefore Paul and Barnabas had no small disagreement and dispute with them, they settled that Paul and Barnabas, and some others of them, should go up to Jerusalem to the apostles and elders about this question. And being sent forward by the church, they passed through Phenicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received by the church and the apostles and the elders; and they declared all things that God and they had done; 'but there arose [said they] some of the sect of the Pharisees who were believers, saying, that it is needful to circumcise them, and to command them to keep the law of Moses.'

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And the apostles and elders came together to consider of this matter. And when there had been much disputing, Peter stood up and said unto them; 'Men and brethren, ye know that in days of old God made choice among us that by my mouth the Gentiles should hear the word of the good tidings and should believe. And God, who knoweth the heart, bare witness for them, giving to them the holy spirit even as to us; and put no difference between us and them, purifying their hearts by the faith. Now therefore why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus men are saved, and in the same manner do they.' And all the multitude kept silence, and listened to Barnabas and Paul as they declared what signs and wonders God wrought among the Gentiles by them.

And after they had held their peace, James answered, saying; 'Men and brethren, hearken unto me. Simon hath declared how God at first looked to take out of the

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15 'Gentiles a people for his name. And unto this the  
16 'words of the prophets agree; as it is written; *After this*  
17 '*I will return, and will build again the tabernacle of*  
18 '*David, which is fallen down, and will build again the*  
19 '*ruins thereof, and will set it up, that the rest of mankind*  
20 '*may seek the Lord, and all the Gentiles upon whom my*  
21 '*name is called, saith the Lord, who doeth these things that*  
22 '*were known from the beginning of the world.* Wherefore  
23 'I judge that we should not trouble those who from  
24 'among the Gentiles are turned to God; but that we  
25 'should write unto them to abstain from the pollutions  
26 'of idols, and from fornication, and from things strangled,  
27 'and from blood. For Moses from generations of old  
28 'hath in every city them that preach him, being read in  
29 'the synagogues every sabbath.'

30 Then it pleased the apostles and elders with the whole church, to send men chosen from among themselves to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren.

31 And they wrote by their hands thus;

32 'The apostles and elders and brethren unto the brethren  
33 'who are from among the Gentiles in Antioch and Syria  
34 'and Cilicia greeting.

35 'Since we have heard that some who went out from us  
36 'have troubled you with words, unsettling your minds,  
37 'telling you to be circumcised and to keep the law; to  
38 'whom we gave no commands; it seemed good unto us,  
39 'being of one mind, to send chosen men unto you with  
40 'our beloved Barnabas and Paul, men that have given up  
41 'their lives for the name of our Lord Jesus Christ. We  
42 'have sent therefore Judas and Silas, who will also tell  
43 'you the same by word of mouth. For it seemed good  
44 'to the holy spirit and to us to lay upon you no greater  
45 'burden than these necessary things; that ye abstain  
46 'from meats offered to idols, and from blood, and from  
47 'things strangled, and from fornication; from which if ye  
48 'keep yourselves ye will do well. Fare ye well.'

49 So when they were sent they came to Antioch; and gathering the multitude together delivered the epistle.

50 And when they had read it, they rejoiced for the con-

solation. And Judas and Silas, being themselves ready speakers, exhorted the brethren with many words, and strengthened them. And when they had tarried a space, they went away with good wishes from the brethren unto those that sent them. And it pleased Silas to abide there. And Paul and Barnabas continued in Antioch, teaching and preaching the good tidings of the word of the Lord, with many others also.

And after some days Paul said unto Barnabas; 'Let us go again, and look after the brethren, how they do, in every city where we have preached the word of the Lord.' And Barnabas counselled to take with them John also, who was surnamed Mark. But Paul thought not good to take with them him who departed from them from Pamphylia, and went not with them to the work. And there arose a quarrel; so that they departed one from the other, and Barnabas took Mark and sailed unto Cyprus.

And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches. And he came to Derbe and Lystra; and behold a certain disciple was there, named Timothy, the son of a believing Jewess and of a Greek father. He was well reported of by the brethren at Lystra and Iconium. Him Paul wished to go forth with him; and took and circumcised him because of the Jews who were in those places; for they all knew his father that he was a Greek. And as they went through the cities, they delivered to them the decrees for to keep, that were ordained by the apostles and elders that were in Jerusalem. And so the churches were established in the faith, and increased in number daily. Now when they had gone through Phrygia, and the country of Galatia, and were forbidden by the holy spirit to preach the word in Asia, and were come to Mysia, they essayed to go into Bithynia; but the spirit of Jesus suffered them not. And passing by Mysia they came down to Troas. And a vision was seen by Paul in the night; there was a man of Macedonia standing, praying him; and saying; 'Come over into Macedonia, and help us.' And when he saw the vision, immediately we

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sought to go out into Macedonia, feeling sure that the Lord had called us to preach the good tidings unto them.

11 Therefore setting sail from Troas, we came straight to  
12 Samothracia, and the next day to Neapolis, and from  
thence to Philippi, which is the chief of its district, a city  
of Macedonia, and a Colony. And we were in that city  
13 abiding some days. And on the sabbath day we went  
out of the city by a river side where there was allowed to  
be a house of prayer; and we sat down and spake to the  
14 women who resorted there. And a certain woman named  
Lydia, a seller of purple of the city of Thyatira, who worshipped God, heard; and the Lord opened her heart to  
15 attend to what was said by Paul. And when she was  
baptized and her household, she besought us, saying; 'If  
16 'ye have judged me faithful to the Lord, come into my  
'house, and abide there.' And she constrained us. . And  
it came to pass as we went to prayer, a certain damsel,  
who had a spirit of divination and brought much gain to  
17 her masters by soothsaying, met us. She followed Paul  
and us, and cried out, saying; 'These men are servants  
'of the most high God, who show unto us the way of  
18 'salvation.' And this she did for many days. But Paul  
being troubled turned and said to the spirit; 'I com-  
mand thee in the name of Jesus Christ to come out of  
19 'her.' And it came out in the same hour. And when  
her masters saw that the hope of their gains was gone,  
they caught Paul and Silas, and drew them into the  
20 market-place unto the rulers. And they brought them  
to the captains and said; 'These men, being Jews, do  
21 'trouble our city, and teach customs, which are not lawful  
22 'for us, being Romans, to receive or to do.' And the  
crowd rose up against them, and the captains rent off  
their clothes and commanded to beat them with rods.  
23 And when they had laid many stripes upon them, they  
cast them into prison, charging the jailor to keep them  
safely; who having received such a charge, thrust them  
24 into the inner prison, and made their feet fast in the  
stocks. And at midnight Paul and Silas prayed and sang  
25 to God; and the prisoners heard them. And suddenly  
26 there was a great earthquake, so that the foundations of

the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the jailor awaking, and seeing the prison doors open, drew his sword, and would have killed himself, supposing that the prisoners had fled. But Paul cried out with a loud voice, saying; 'Do thyself no harm; for we are all 'here.' Then he called for light and sprang in, and trembled, and fell before Paul and Silas. And he brought them out and said; 'Sirs, what must I do to be saved?' And they said; 'Believe on the Lord Jesus Christ, and 'thou shalt be saved, and thy house.' And they spake the word of the Lord unto him, and to all that were in his house. And he took them in the same hour of the night, and washed them from the stripes; and was baptized, he and all his, straightway. And bringing them into his house, he set out a table and rejoiced with all his house, believing on God. And when it was day, the captains sent the serjeants, saying; 'Let those men go.' And the jailor told these words unto Paul; 'The captains 'have sent to let you go: now therefore depart and go in 'peace.' But Paul said unto them; 'They have beaten 'us in public uncondemned, being Romans, and have cast 'us into prison; and do they now thrust us out privily? 'Nay verily; but let them come themselves and fetch 'us out.' And the serjeants told these sayings to the captains; and they feared when they heard that they were Romans. And they came and besought them, and bringing them out asked them to depart out of the city. And they went out of the prison, and entered into the house of Lydia; and when they saw the brethren, they comforted them, and departed.

Now when they had journeyed through Amphipolis and Apollonia, they came to Thessalonica, where was the synagogue of the Jews. And Paul, as his manner was, went in unto them, and for three sabbaths reasoned with them out of the scriptures; opening and setting forth, that 'the Christ must needs have suffered and risen again 'from the dead; and that this Jesus, whom I preach to you, 'is the Christ.' And some of them believed, and joined themselves to Paul and Silas; and of the devout Greeks a

5 great multitude, and of the chief women not a few. But the Jews took certain lewd fellows of the baser sort, and gathered a crowd, and set the city on an uproar, and assaulted the house of Jason, and sought to bring them in  
6 to the assembly of the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying out; 'These that have turned  
7 'the world upside down are come hither also; whom 'Jason hath received; and these all do contrary to the 'decrees of Cæsar, saying that there is another king,  
8 'Jesus.' And they troubled the crowd and the rulers of  
9 the city who heard these things. And when they had taken security from Jason and the others, they let them go.

10 And the brethren immediately sent away Paul and Silas by night to Berea; who coming thither went into the  
11 synagogue of the Jews. And these were more noble than those in Thessalonica, in that they received the word with all readiness, and searched the scriptures daily  
12 whether these things were so. Therefore many of them believed; and of the honourable Greek women, and of  
13 men, not a few. But when the Jews of Thessalonica knew that the word of God was preached by Paul at Berea, they came thither also, and stirred up the people.  
14 Then immediately the brethren sent away Paul to go as if towards the sea; but Silas and Timothy remained there.  
15 And they that conducted Paul brought him to Athens; and receiving a message for Silas and Timothy to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city given to  
17 idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market  
18 daily with them that met him. And some of the Epicurean and Stoic philosophers encountered him. And some said; 'What will this babbler say?' And others; 'He seemeth to be a setter forth of strange demons;' because he preached to them the good tidings of Jesus  
19 and the resurrection. And they took him and brought him to the Areopagus, saying; 'May we know what this  
20 'new doctrine, whereof thou speakest, is? For thou

'bringest certain strange things to our ears; we would  
 'know therefore what these things mean.' For all the 21  
 Athenians, and the strangers that sojourned there, spent  
 their time in nothing else, but to tell and hear something  
 new. And Paul stood in the midst of the Areopagus, and 22  
 said; 'Ye men of Athens, I perceive that in all things ye  
 'are rather superstitious. For as I passed by, and be- 23  
 held your objects of worship, I found an altar, on which  
 'was written; To THE UNKNOWN GOD. Whom there- 24  
 fore ye worship without knowing, him declare I unto  
 'you. God that made the world and all things therein, 25  
 'being Lord of heaven and earth, dwelleth not in temples  
 'made with hands; neither is worshipped with men's  
 'hands, as though he needed any thing, being himself the 26  
 'giver unto all of life, breath, and all things; and he hath  
 'made of one blood all nations of men to dwell on all the 27  
 'face of the earth, and hath determined the appointed  
 'seasons, and the bounds of their habitation; that they  
 'should seek God, if haply they might trace him and find  
 'him, since he is not far from each of us. For in him we 28  
 'live, and move, and have our being; as some also of  
 'your poets have said; *For we are also his offspring.* As 29  
 'then we are the offspring of God, we ought not to think  
 'that the Godhead is like to gold or silver or stone, graven  
 'by art and man's device. And the times of this igno- 30  
 'rance God overlooked, but now commandeth all men 31  
 'everywhere to repent: because he hath appointed a day  
 'in which he will judge the world in righteousness by a 32  
 'man, whom he hath ordained; having given assurance to  
 'all men in raising him from the dead.' . . . . And when  
 they heard of the resurrection of the dead, some mocked,  
 and others said; 'We will hear thee again about this.'  
 And thus Paul departed from among them. But some 33 34  
 men clave to him, and believed; among whom was Diony-  
 sius the Areopagite, and a woman named Damaris, and  
 others with them.

After this Paul departed from Athens and came to  
 Corinth; and found a certain Jew named Aquilas, born in  
 Pontus, lately come from Italy, with his wife Priscilla;  
 (because Claudius had commanded all the Jews to depart

3 from Rome;) and he came unto them. And because he  
4 was of the same craft, he abode with them, and worked;  
5 for they were tentmakers by trade. And he reasoned in  
6 the synagogue every sabbath, and persuaded Jews and  
7 Greeks. And when Silas and Timothy were come from  
8 Macedonia, Paul was earnest at the word, and witnessed  
9 to the Jews that Jesus was the Christ. And when they  
10 opposed and blasphemed, he shook his clothes, and said  
11 unto them; 'Your blood be on your heads, I am clean;  
12 'from henceforth I will go to the Gentiles.' And he de-  
13 parted thence, and went into the house of a certain man  
14 named Justus, who worshipped God, and whose house was  
15 near to the synagogue. And Crispus, the ruler of the syna-  
16 gogue, believed on the Lord with all his house; and many  
17 of the Corinthians hearing believed, and were baptized.  
18 Then said the Lord to Paul in the night by a vision; 'Be  
19 'not afraid, but speak, and hold not thy peace; for I am  
20 'with thee, and no one shall set on thee to hurt thee; for  
1 'I have much people in this city.' And he continued  
2 there a year and six months, teaching the word of God  
3 among them.

4 And when Gallio was proconsul of Achaia, the Jews  
5 rose with one accord against Paul, and brought him to the  
6 judgment-seat, saying; 'This man persuadeth men to  
7 worship God contrary to the law.' And when Paul was  
8 about to open his mouth, Gallio said unto the Jews; 'If  
9 'it were any wrong or wicked lewdness, O Jews, reason  
10 'would that I should bear with you; but if it be a ques-  
11 'tion of words and names, and of your law, look ye to  
12 'it; for I will be no judge of these things.' And he drove  
13 them from the judgment-seat. And all the Greeks took  
14 Sosthenes, the ruler of the synagogue, and beat him before  
15 the judgment-seat; and Gallio cared for none of these  
16 things.

17 And Paul tarried there yet some days, and then took  
18 his leave of the brethren, and sailed for Syria, and with  
19 him Priscilla and Aquilas; having shorn his head in  
20 Cenchreæ, for he had a vow. And he came to Ephesus,  
21 and left them there; but he himself entered the synagogue,  
22 and reasoned with the Jews. And when they asked him

to tarry longer time with them, he consented not ; but 21  
 bade them farewell, saying ; 'I must by all means keep  
 'the coming feast at Jerusalem ; but, God willing, I will  
 'again return unto you.' And he sailed from Ephesus. 22  
 And when he had landed at Cæsarea, and gone up [to  
 Jerusalem], and saluted the church, he went down to  
 Antioch. And after he had spent some time, he departed,  
 and went throughout the country of Galatia and Phrygia  
 in order, strengthening all the disciples. 23

And a certain Jew named Apollos, an Alexandrian by 24  
 birth, a learned man, mighty in the scriptures, came to  
 Ephesus. He was being taught the way of the Lord ; and 25  
 being fervent in the spirit, he spake and taught diligently  
 about the Lord, understanding only the baptism of John. 26  
 And he began to speak boldly in the synagogue. And  
 when Aquilas and Priscilla heard him, they took him, and 27  
 expounded more perfectly unto him the way of God. And  
 when he was wishing to pass into Achaia, the brethren  
 wrote, exhorting the disciples to receive him ; and he, 28  
 when he was come, helped much those who had believed  
 through grace. For he mightily convinced the Jews in  
 public, showing by the scriptures that Jesus was the  
 Christ.

And it came to pass, that, while Apollos was at Corinth, 1  
 Paul having passed through the upper parts came to 2  
 Ephesus ; and finding some disciples, said unto them ; 3  
 'Did ye receive the holy spirit when ye believed ?' And  
 they said unto him ; 'We have not even heard whether  
 'there be any holy spirit.' And he said unto them ; 4  
 'Unto what then were ye baptized ?' And they said ; 5  
 'Unto John's baptism.' Then said Paul ; 'John bap-  
 'tized a baptism of repentance, saying unto the people  
 'that they should believe on him that was coming after  
 'him ; that is, on Jesus.' And when they heard, they  
 were baptized into the name of the Lord Jesus. And  
 when Paul had laid his hands upon them, the holy spirit  
 came on them ; and they spake with tongues and prophe-  
 sied. And all the men were about twelve. 6

And he went into the synagogue, and spake boldly for  
 three months, disputing and persuading about the kingdom 7  
 8

9 of God. But when some were hardened, and believed not, but spake evil of the way [of the Lord] before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.  
10 And this continued for two years ; so that all they that dwelt in Asia heard the word of the Lord, both Jews and  
11 Greeks. And God wrought unusual mighty works by  
12 the hands of Paul ; so that handkerchiefs and aprons were brought from his body to the sick, and the diseases departed from them, and the evil spirits went out of them.  
13 And some of the wandering Jewish exorcists undertook to name the name of the Lord Jesus over them that had evil spirits, saying ; ' I adjure you by Jesus whom Paul  
14 ' preacheth.' And there were seven sons of Sceva, a  
15 Jewish high priest, who did so. And the evil spirit answered and said ; ' Jesus I know, and Paul I under-  
16 ' stand ; but who are ye ?' And the man in whom the evil spirit was, leaped at them, and overcame them, and prevailed against them, so that they fled out of that house  
17 naked and wounded. And this became known to all the Jews and Greeks dwelling at Ephesus ; and fear fell on them all, and the name of the Lord Jesus was magnified.  
18 And many of those that believed came and confessed, and  
19 shewed their deeds. And a good many of them that used curious arts brought their books together, and burned them before all men ; and they counted the value of them,  
20 and found it fifty thousand pieces of silver. Thus the word of God grew and prevailed mightily.

21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying ; ' After I have been  
22 ' there, I must also see Rome.' So he sent into Macedonia two of them that ministered unto him, Timothy and Erastus ; but he himself stayed in Asia for a season.  
23 And at the same time there was no small stir about the  
24 way [of the Lord]. For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought  
25 no small work to the craftsmen. Them he called together with the workmen of like occupation, and said ; ' Men, ye  
26 ' understand that from this work is our wealth. And ye

‘see and hear that not only at Ephesus, but almost  
‘through all Asia, this Paul hath persuaded and turned  
‘away a good many people, saying that they be no gods,  
‘which are made with hands. And not only this our  
‘craft is in danger of coming into contempt, but also that  
‘the temple of the great goddess Diana should be thought  
‘nothing of, and her magnificence destroyed, whom all  
‘Asia and the world worshippeth.’ And when they heard,  
they were full of wrath, and cried out, saying ; ‘Great is  
‘the Diana of the Ephesians.’ And the whole city was  
filled with confusion ; and having caught Gaius and  
Aristarchus, Macedonians, fellow-travellers of Paul, they  
rushed with one mind into the theatre. And when Paul  
would have entered into the assembly of the people, the  
disciples suffered him not. And some of the chiefs of  
Asia, who were his friends, sent unto him, begging him  
not to adventure himself into the theatre. Some therefore  
cried one thing, and some another ; for the assembly was  
confused, and the greater part knew not why they were  
come together. And they pushed Alexander out of the  
crowd, the Jews thrusting him forward. And Alexander  
beckoned with his hand, and wished to speak his defence  
before the assembly of the people. But when they knew  
that he was a Jew, all with one voice for about two hours  
cried out ; ‘Great is the Diana of the Ephesians.’  
And when the town-clerk had quieted the crowd, he said ;  
‘Ye men of Ephesus, what man is there that knoweth not  
‘that the city of the Ephesians is temple-keeper of the  
‘great Diana, and of that which fell from heaven ? As  
‘these things then cannot be spoken against, ye ought to  
‘be quiet, and to do nothing rashly. For ye have brought  
‘these men, who are neither robbers of temples, nor  
‘blasphemers of your goddess. Wherefore if Demetrius  
‘and the craftsmen that are with him have a matter  
‘against any one, the law-courts are open, and there are  
‘proconsuls ; let them implead one another. And if ye  
‘inquire any thing about other matters, it shall be deter-  
‘mined in the lawful assembly. For we are in danger of  
‘being called in question for this day’s uproar ; there being  
‘no cause whereby we can give account of this concourse.’

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41 And when he had thus spoken he dismissed the assembly.

1 And when the uproar was ceased, Paul called the disciples, and embraced them, and departed for to go to  
2 Macedonia. And when he had gone through those parts, and had exhorted them with many words, he came into  
3 Greece. And after waiting three months, when there was a plot of the Jews against him, as he was about to sail into Syria, his purpose was to return through Macedonia.

4 And there went with him as far as Asia, Sopater of Berea, the son of Pyrrhus ; and of the Thessalonians, Aristarchus and Secundus ; and Gaius of Derbe, and Timothy ; and of  
5 Asia, Tychicus and Trophimus. These went before and  
6 tarried for us at Troas. And we sailed away from Philippi after the days of the Unleavened Bread, and came unto them to Troas in five days ; where we abode seven days.

7 And upon the first day of the week, when we came together to break bread, Paul preached unto them, being ready to depart on the morrow ; and continued his speech  
8 till midnight. And there were a good many lamps in the  
9 upper chamber, where we were gathered together. And there sat in the window a certain young man named Eutychus, overcome by deep sleep ; and as Paul was long preaching, he sunk with sleep, and fell down from the  
10 third floor, and was taken up dead. And Paul went down, and fell on him, and embracing him, said ; ‘ Trouble not  
11 ‘yourselves, for his life is in him.’ And when he was come up again, and had broken bread and tasted it, and talked  
12 for some time even till day-break, he so departed. And they brought the boy alive, and were not a little com-  
13 forted. And we went forward to the ship, and sailed to Assos, there intending to take in Paul ; for so had he  
14 appointed, meaning himself to go afoot. And when he met with us at Assos, we took him in, and came to  
15 Mitylene. And sailing thence we came on the next day over against Chios ; and on the next we arrived at Samos ; and after tarrying at Trogylgium, on the following we came to Miletus. For Paul had determined to sail by Ephesus, that he might not spend time in Asia ; for he hasted, if it were possible for him, to be at Jerusalem on the day of the Pentecost.

And from Miletus he sent to Ephesus, and called the 17  
elders of the church. And when they were come to him, 18  
he said unto them; 'Ye know, from the first day that I 19  
'came into Asia, how I was the whole time with you, 20  
'serving the Lord with all lowliness of mind, and with 21  
'tears and trials, which befell me by the plots of the Jews; 22  
'how I kept back nothing that was profitable, but showed 23  
'to you, and taught you, in public and from house to 24  
'house; bearing witness both to Jews and Greeks, of re- 25  
'pentance toward God, and faith toward our Lord Jesus 26  
'Christ. And now behold, I go bound in spirit to Jeru- 27  
'salem, not knowing the things that will befall me there, 28  
'save that the holy spirit witnesseth to me in every city, 29  
'saying that bonds and afflictions await me. But I make 30  
'account of nothing, nor hold my life of value to me, so 31  
'that I finish my course with joy, and the ministry which 32  
'I have received of the Lord Jesus, to bear witness of the 33  
'good tidings of the grace of God. And now behold, I 34  
'know that ye all, among whom I have gone preaching 35  
'the kingdom of God, shall see my face no more. Where- 36  
fore I witness to you this day that I am pure from the 37  
'blood of all men. For I have not shunned to declare 38  
'unto you the whole will of God. Take heed therefore 39  
'unto yourselves, and to all the flock, in which the holy 40  
'spirit hath made you overseers, to feed the church of the 41  
'Lord, which he hath purchased with his own blood. 42  
'For I know this, that after my departing, grievous wolves 43  
'will enter among you, not sparing the flock; and from 44  
'among yourselves men will arise, speaking perverse 45  
'things, to draw away the disciples after them. There- 46  
fore watch, and remember that for three years I ceased 47  
'not to warn every one night and day with tears. And 48  
'now, brethren, I commend you to God, and to the word 49  
'of his grace, which is able to build up, and give you an 50  
'inheritance among all them that are sanctified. I have 51  
'coveted no man's silver, or gold, or apparel. Ye your- 52  
'selves know, that these hands have ministered to my 53  
'wants, and to them that were with me. I have shewed 54  
'you all things, how that so labouring we ought to sup- 55  
'port the weak, and to remember the words of the Lord

36    'Jesus, how he said ; It is more blessed to give than to  
37    receive.' And when he had thus spoken, he kneeled, and  
38    prayed with them all. And there was much weeping  
among them all ; and falling on Paul's neck they kissed  
him ; sorrowing chiefly for the words which he spake, that  
they should see his face no more. And they went forward  
with him to the ship.

1    And after we had gotten from them, and had launched,  
we came with a straight course to Coos, and on the day  
2    following to Rhodes, and from thence to Patara. And  
finding a ship sailing over to Phenicia, we went aboard  
3    and set forth. Now when we had discovered Cyprus, we  
left it on the left hand, and sailed to Syria, and landed  
at Tyre ; for there the ship was to unlade her burden.  
4    And finding out the disciples, we tarried there seven days ;  
and they told Paul through the spirit, not to go up to  
5    Jerusalem. And when we had accomplished those days,  
we departed and went our way ; and they all brought us  
on our way, with their wives and children, till we were  
out of the city ; and we kneeled down on the shore and  
6    prayed. And when we had taken our leave one of another,  
we went aboard the ship ; and they returned to their  
7    homes. And from Tyre we came to Ptolemais, finishing  
our voyage ; and we saluted the brethren, and abode with  
8    them one day. And on the next day we departed, and  
came to Cæsarea ; and we entered into the house of  
9    Philip the evangelist, who was one of the seven ; and  
abode with him. And this man had four unmarried  
10    daughters, who prophesied. And as we tarried many  
days, a certain prophet named Agabus came down from  
11    Judea. And when he came unto us, he took Paul's girdle  
and bound his own hands and feet, and said ; 'Thus saith  
the holy spirit ; So will the Jews at Jerusalem bind the  
12    man that owneth this girdle, and deliver him into the  
hands of the Gentiles.' And when we heard this, we  
13    and they of the place besought him not to go up to Jeru-  
salem. But Paul answered ; 'What do ye, weeping and  
14    breaking mine heart ? for I am ready not only to be  
bound, but also to die at Jerusalem for the name of the  
Lord Jesus.' And when he was not persuaded, we

ceased, saying ; 'The Lord's will be done.' And after 15  
 those days we took up our bundles, and went up to Jeru-  
 salem. There went with us also some of the disciples of 16  
 Cæsarea, bringing us to one Mnason of Cyprus, an early  
 disciple, with whom we might lodge.

And when we were come to Jerusalem, the brethren 17  
 received us gladly. And the day following, Paul went in 18  
 with us unto James ; and all the elders were present. 19  
 And when he had saluted them he declared one by one 20  
 what things God had wrought among the Gentiles by his 21  
 ministry. And when they heard it, they glorified God ; 22  
 and said unto him ; 'Thou seest, brother, how many 23  
 'thousands of Jews there are that believe ; and they are 24  
 'all zealous for the law ; and they are informed of thee, 25  
 'that thou teachest all the Jews that are among the 26  
 'Gentiles to forsake Moses, telling them not to circumcise 27  
 'their children, nor to walk after the customs. What is 28  
 'it therefore ? The multitude must needs come together ; 29  
 'for they will hear that thou art come. Do this there- 30  
 fore that we say to thee. We have four men who have 31  
 'a vow upon them ; take them, purify thyself with them, 32  
 'and be at charges with them, that they may shave the 33  
 'head ; and all will know that those things whereof they 34  
 'were informed about thee are nothing ; but that thou 35  
 'thyself also walkest orderly, and keepest the law. And 36  
 'about the Gentiles that believe, we have written and 37  
 'judged that they are to keep no such thing, save only 38  
 'that they keep themselves from meat offered to idols, 39  
 'and from blood, and from meat strangled, and from for- 40  
 'nication.' Then Paul took the men, and on the next 41  
 day having purified himself with them entered the temple, 42  
 to signify the accomplishment of the days of the puri- 43  
 fication, until the offering should be offered for every one 44  
 of them.

And when the seven days were almost ended, the Jews, 45  
 who were of Asia, seeing him in the temple, stirred up 46  
 all the crowd, and laid hands on him, crying out ; 'Men 47  
 'of Israel, help ! this is the man that teacheth all men 48  
 'every where against the people, the law, and this place ; 49  
 'and he further brought Greeks into the temple and made

29 'this holy place common.' For they had before seen with him in the city Trophimus the Ephesian, whom they  
30 thought that Paul had brought into the temple. And all the city was moved, and there was a running together of the people; and they took Paul, and drew him out of the  
31 temple; and forthwith the doors were shut. And as they sought to kill him, tidings came to the chief captain  
32 of the band, that all Jerusalem was in an uproar. And he immediately took soldiers and centurions, and ran  
33 down unto them; and when they saw the chief captain and the soldiers, they left off beating Paul. Then the  
34 chief captain came near and took him, and ordered him to be bound with two chains; and asked who he was,  
35 and what he had done. And some among the crowd  
36 cried one thing, and some another: And when he could  
37 not know the certainty because of the tumult, he ordered  
38 him to be carried into the castle. And when he was  
39 upon the steps, so it was that he was borne by the soldiers  
40 because of the force of the crowd. For the multitude  
of the people followed, crying; 'Away with him.' And  
as Paul was being led into the castle, he saith unto the  
chief captain; 'May I say something unto thee?' And  
he said; 'Canst thou speak Greek? Art not thou then  
'the Egyptian, who before these days madest an uproar,  
'and leddest out into the desert four thousand men of the  
'Sicarii?' But Paul said; 'I am a Jew, of Tarsus in  
'Cilicia, a citizen of no mean city; and I beseech thee,  
41 'suffer me to speak unto the people.' And when he had  
given him leave, Paul stood on the steps, and beckoned  
with his hand to the people; and when there was a great  
silence, he spake to them in the Hebrew tongue, saying;

1 'Men, brethren and fathers, hear ye now my defence  
2 'before you.' And when they heard that he spake to  
them in the Hebrew tongue, they kept the more silence.  
3 And he saith; 'I am verily a Jew, born in Tarsus of  
'Cilicia, yet brought up in this city at the feet of Gamaliel,  
'taught according to the exactness of the law of our  
'fathers, being zealous toward God, as ye all are to-day.  
4 'And I persecuted this way [of believing] unto death,  
'binding and delivering into prisons both men and women.

'As also the high priest beareth me witness, and the 5  
 'whole body of elders; from whom also I received letters  
 'unto the brethren, and I went to Damascus to bring  
 'them that were there bound to Jerusalem to be punished. 6  
 'And it came to pass as I journeyed, and came nigh to  
 'Damascus about noon, suddenly there shone from heaven  
 'a great light round me. And I fell to the ground, and 7  
 'heard a voice saying unto me; Saul, Saul, why per-  
 'secutest thou me? And I answered; Who art thou, 8  
 'Lord? And he said unto me; I am Jesus the Nazarite, 9  
 'whom thou persecutest. And they that were with me  
 'saw indeed the light, and were afraid; but they heard  
 'not the voice of him that spake unto me. And I said; 10  
 'What shall I do, Lord? And the Lord said unto me;  
 'Arise, and go to Damascus; and there it shall be told  
 'thee of all things which are appointed for thee to do. 11  
 'And when I could not see for the glory of that light,  
 'being led by the hand of them that were with me, I 12  
 'came to Damascus. And one Ananias, a devout man  
 'according to the law, having a good report of all the Jews  
 'that dwelt there, came unto me, and stood, and said unto 13  
 'me; Brother Saul, receive thy sight. And in the same  
 'hour I looked upon him. And he said; The God of our 14  
 'fathers hath appointed thee, to know his will, and to see  
 'the Righteous One, and to hear the voice of his mouth. 15  
 'For thou shalt be his witness unto all men of what thou 16  
 'hast seen and heard. And now why tarriest thou? Arise  
 'and be baptized, and wash away thy sins, calling upon 17  
 'his name. And it came to pass, that, when I was come  
 'again to Jerusalem, and was praying in the temple, I was 18  
 'in a trance; and saw him saying unto me; Make haste,  
 'and go quickly out of Jerusalem; for they will not 19  
 'receive thy testimony concerning me. And I said;  
 'Lord, they know that I imprisoned and beat in every 20  
 'synagogue them that believed on thee. And when the  
 'blood of thy witness Stephen was shed, I was even  
 'standing by and consenting, and kept the raiment of 21  
 'them that slew him. And he said unto me; Depart;  
 'for I will send thee unto nations far hence.' . . . 22  
 And they heard him until this word, and then lifted up 23

their voice, saying; 'Away with such a man from the  
23 'earth, for it is not fit that he should live.' And as they  
cried out, and tossed up their clothes, and threw dust into  
24 the air, the chief captain commanded him to be brought  
into the castle, and ordered that he should be examined  
25 by scourging, that he might know for what cause they so  
cried against him. And as they bound him with the thongs,  
26 Paul said unto the centurion that stood by; 'Is it lawful  
'for you to scourge a man that is a Roman, and uncon-  
27 'demned?' And when the centurion heard, he went and  
told the chief captain, saying; 'What art thou going to  
28 'do? for this man is a Roman.' Then the chief captain  
came, and said to him; 'Tell me, art thou a Roman?'  
29 And he said; 'Yea.' And the chief captain answered;  
'With a great sum obtained I this citizenship.' And  
Paul said; 'But I was born so.' Then straightway de-  
parted from him they that were to have examined him.  
And the chief captain was afraid, when he knew that he  
was a Roman, and because he had bound him.

30 On the morrow, wishing to know the certainty where-  
fore he was accused by the Jews, he loosed him, and  
commanded the high priests, and all the high council, to  
come together; and he brought Paul down, and set him  
1 among them. And Paul, earnestly looking at the high  
council, said; 'Men and brethren, I have walked in all good  
2 'conscience before God until this day.' . . . And the high  
priest Ananias commanded them that stood by him to  
3 smite him on the mouth. Then Paul said unto him; 'God  
'will smite thee, thou whited wall; and sittest thou to  
4 'judge me after the law, and commandest me to be smitten  
5 'contrary to the law?' And they that stood by said;  
6 'Revilest thou God's high priest?' Then said Paul; 'I  
'knew not, brethren, that he was a high priest; for it is  
'written; *Thou shalt not speak evil of the ruler of thy*  
7 *people.*' And when Paul perceived that the one part were  
of Sadducees, and the other of Pharisees, he cried out in  
the high council; 'Men and brethren, I am a Pharisee,  
'son of a Pharisee; for the hope and resurrection of the  
'dead I am being judged.' And when he had so said,  
there arose a dissension between the Pharisees and the

Sadducees, and the multitude was divided. For Sadducees say that there is no resurrection, neither angel nor spirit ; but Pharisees acknowledge both. And there arose a great cry ; and the scribes of the Pharisees' part arose and strove, saying ; ' We find no evil in this man. And what if a ' spirit or an angel hath spoken to him ? ' And when there was a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

And on the following night the Lord stood by him, and said ; ' Be of good cheer ; for as thou barest witness of me ' in Jerusalem, so must thou bear witness also at Rome.' And when it was day, the Jews met together, and bound themselves with a curse, saying that they would neither eat nor drink till they had slain Paul. And they were more than forty who had made this conspiracy. And they came to the high priests and elders, and said ; ' We have ' cursed ourselves with a curse to taste nothing until we ' have slain Paul. Now therefore do ye signify to the ' chief captain with the high council, that he bring him down ' unto you, as though ye were going to inquire more ' exactly about him ; and we, before he come near, are ' ready to kill him.' And Paul's sister's son heard of their lying in wait, and he went and entered the castle and told Paul. And Paul called one of the centurions, and said ; ' Take this young man to the chief captain, for ' he hath something to tell him.' So he took him, and led him to the chief captain ; and he saith ; ' The prisoner ' Paul called me, and prayed me to lead to thee this young ' man, who hath something to tell thee.' Then the chief captain took him by the hand, and went aside privately, and asked him ; ' What is it that thou hast to tell me ? ' And he said ; ' The Jews have agreed to ask thee that ' thou wouldest to-morrow bring down Paul into the high ' council, as though they were going to inquire somewhat ' more perfectly about him. But do not thou be per- ' suaded by them ; for more than forty men of them lie in ' wait for him, who have bound themselves with a curse ' neither to eat nor drink till they have killed him ; and

‘now they are ready, looking for the promise from thee.’  
22 Then the chief captain let the young man depart, and charged him, to ‘tell nobody that thou hast showed these  
23 ‘things to me.’ And he called two of the centurions, saying; ‘Make ready two hundred soldiers, that they may  
‘go to Cæsarea, and seventy horsemen, and two hundred  
24 ‘spearmen, at the third hour of the night; and provide  
‘beasts that they may set Paul on, and bring him safe unto  
25 ‘Felix the governor.’ And he wrote a letter after this manner;

26 ‘Claudius Lysias to the most noble governor Felix,  
‘greeting.

27 ‘This man was seized by the Jews, and would have been  
‘killed by them; but I came with the soldiers and rescued  
28 ‘him, on learning that he was a Roman. And wishing to  
‘know the cause wherefore they accused him, I brought  
29 ‘him into their high council. And I found him accused  
‘of questions of their law, but having no accusation  
30 ‘worthy of death or bonds. And when it was told me  
‘that there was to be a plot by the Jews against the man,  
‘I sent straightway unto thee, and commanded his ac-  
‘cusers also to say before thee what they had against him.  
‘Farewell.’

31 Then the soldiers, as it was commanded them, took  
32 Paul, and brought him by night to Antipatris. And on  
the morrow they left the horsemen to go with him, and  
33 returned to the castle; and they, when they came to  
Cæsarea, and delivered the letter to the governor, pre-  
34 sented Paul also to him. And when he had read, and  
asked of what province he was, and understood that he  
35 was of Cilicia, he said; ‘I will hear thee when thy accusers  
‘are also come.’ And he commanded him to be kept in  
the Prætorium [or Judgment-hall] of Herod.

1 And after five days Ananias the high priest came down  
with the elders, and with one Tertullus, an orator, who  
2 informed the governor against Paul. And when he was  
called, Tertullus began to accuse him, saying; ‘Seeing  
‘that by thee we enjoy great quietness and very worthy  
3 ‘deeds done to this nation by thy forethought, we always,  
‘and in all places, accept it, most noble Felix, with all

'thankfulness. But that I be not further tedious unto 4  
 'thee, I pray thee to hear us shortly of thy clemency.  
 'For we found this man a pestilence, and a mover of 5  
 'sedition among all the Jews throughout the world, and  
 'a ringleader of the sect of the Nazarites; and he tried to 6  
 'profane the temple; and we took him, and wished to  
 'judge him according to our law. But the chief captain 7  
 'Lysias came forth and with great violence took him  
 'away out of our hands, commanding his accusers to 8  
 'come unto thee; and by examining, thou mayest know  
 'from him thyself of all these things whereof we accuse  
 'him.' And the Jews also assented, saying that these 9  
 things were so. Then Paul, when the governor had  
 beckoned unto him to speak, answered; 'Knowing that 10  
 'thou hast been for many years a judge unto this nation,  
 'I the more cheerfully speak my defence; because thou 11  
 'canst know, that there are yet but twelve days since I  
 'went up to Jerusalem to worship. And they neither 12  
 'found me in the temple disputing with any one, nor  
 'making a rising of the crowd either in the synagogues or 13  
 'throughout the city; neither can they prove the things  
 'whereof they now accuse me. But this I confess unto 14  
 'thee, that after the way which they call a sect, so serve  
 'I the God of our fathers, believing all that is according 15  
 'to the law and that is written in the prophets; and  
 'having a hope toward God, that there will be what they  
 'themselves also look for, a resurrection of the dead, both 16  
 'of the righteous and of the unrighteous. And herein  
 'I exercise myself, to have always a conscience void of 17  
 'offence toward God and men. And after several years I  
 'came to bring to my nation alms and offerings; where- 18  
 'upon they found me purified in the temple, neither with  
 'a crowd, nor with a tumult. And there are certain  
 'Jews from Asia, who ought to be here before thee, and 19  
 'to accuse, if they have ought against me. Or let these  
 'themselves say what evil they found in me, while I stood 20  
 'before the high council; except for this one voice which  
 'I cried standing among them, that for the resurrection  
 'of the dead I am to-day judged by you.' And when 21  
 Felix knew more perfectly about the way [of the Lord], 22  
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he put them off, saying ; ‘When Lysias the chief captain  
23 shall come down, I will inquire all about you.’ And he commanded the centurion to keep him, and to let him have liberty, and to forbid none of his friends to minister or come unto him.

24 And after some days, when Felix came with his wife Drusilla, who was a Jewess, he sent for Paul, and heard of him about the faith in Christ. And as he reasoned of righteousness, and temperance, and the judgment to come, Felix trembled, and answered ; ‘Go thy way now ; when  
25 ‘I have time I will call for thee.’ He hoped also that  
26 money would be given unto him by Paul, that he might loose him ; wherefore he sent for him the oftener, and  
27 talked with him. But when two years were ended, Felix had a successor, Porcius Festus ; and Felix, wishing to do the Jews a favour, left Paul bound.

1 Now when Festus came into the province, after three  
2 days he went up to Jerusalem from Cæsarea. Then the high priest and the chiefs of the Jews informed him  
3 against Paul, and besought him, and begged as a favour against him, that he would send for him to Jerusalem ;  
4 they laying wait to kill him on the road. But then Festus answered, that Paul was being kept at Cæsarea,  
5 and that he himself was quickly departing. ‘Let then  
6 ‘those among you who can,’ said he, ‘go down with me,  
7 ‘and accuse the man, if there be any thing against him.’  
8 And when he had tarried among them not more than eight or ten days, he went down to Cæsarea ; and the next day sitting on the judgment-seat he commanded  
9 Paul to be brought. And when he was come, the Jews who had come down from Jerusalem stood round, and laid many and heavy complaints against Paul, which they  
10 could not prove ; and he spake his defence, that ‘Neither  
‘against the law of the Jews, nor against the temple, nor  
‘against Cæsar, have I sinned in any thing.’ But Festus wishing to do the Jews a favour, answered Paul, and said ; ‘Wilt thou go up to Jerusalem, and there be judged  
‘of these things before me ?’ And Paul said ; ‘I am  
‘standing at Cæsar’s judgment-seat, where I ought to  
‘be judged ; the Jews I have not wronged, as thou well

'knowest. For if I do wrong, or have done any thing  
 'worthy of death, I refuse not to die; but if there be  
 'nothing whereof these men accuse me, nobody can de-  
 'liver me up unto them. I appeal unto Cæsar.' Then  
 11 Festus, when he had spoken with the council, answered;  
 'Unto Cæsar thou hast appealed; unto Cæsar shalt  
 12 'thou go.'

13 And after some days king Agrippa and Berenice came  
 14 down to Cæsarea to salute Festus. And when they had  
 15 spent many days there, Festus told the king about Paul,  
 16 saying; 'There is a certain man left prisoner by Felix;  
 17 'about whom, when I was in Jerusalem, the high priests  
 18 'and elders of the Jews informed, desiring justice against  
 19 'him. To whom I answered, that it is not the custom  
 20 'of the Romans to deliver up any man, before the accused  
 21 'have the accusers face to face, and have leave to speak  
 22 'his defence concerning the charge. Therefore, when they  
 23 'were come hither, making no delay, on the morrow I sat  
 24 'on the judgment-seat, and commanded the man to be  
 25 'brought. And when the accusers stood round him, they  
 26 'brought no accusation of such things as I supposed;  
 27 'but had certain questions with him about their own  
 28 'superstition, and about one Jesus, who was dead, whom  
 29 'Paul said was alive. But as I was puzzled at the ques-  
 30 'tioning about this, I said, would he go to Jerusalem,  
 31 'and there be judged about these things? But when  
 32 'Paul appealed to be kept for the hearing of Augustus, I  
 33 'commanded him to be kept till I might send him to  
 34 'Cæsar.' And Agrippa said unto Festus; 'I would also  
 35 'hear the man myself.' And he said; 'To-morrow thou  
 36 'shalt hear him.'

37 On the morrow therefore, when Agrippa was come, and  
 38 Berenice, with great pomp, and had entered the place of  
 39 hearing, with the chief captains and principal men of the  
 40 city, at Festus's command Paul was brought. And Festus  
 41 said; 'King Agrippa, and all men present with us, ye see  
 42 'this man, about whom all the multitude of the Jews have  
 43 'applied to me, both in Jerusalem and here, crying that  
 44 'he ought not to live any longer. But when I found that  
 45 'he had done nothing worthy of death, and when he him-.

‘self appealed to Augustus, I determined to send him.  
26 ‘About whom I have nothing certain to write unto the  
‘lord; wherefore I have brought him forth before you,  
‘and especially before thee, king Agrippa, that after ex-  
27 ‘amination had, I might have somewhat to write. For  
‘it seemeth to me unreasonable to send a prisoner, and  
1 ‘not to signify the charges against him.’ And Agrippa  
said unto Paul; ‘Thou hast permission to speak for thy-  
‘self.’ Then Paul stretching forth his hand, spoke his  
2 defence. ‘About all things whereof I am accused by the  
‘Jews, king Agrippa, I think myself happy in having  
3 ‘to speak my defence this day before thee; especially  
‘because thou art expert in all customs and questions  
‘among the Jews. Wherefore I beseech thee to hear me  
4 ‘patiently. My manner of life, from my youth, which was  
‘from the first among my own nation in Jerusalem, all  
5 ‘the Jews know. And they knew me from the beginning,  
‘if they would bear witness, that after the straitest sect  
6 ‘of our religion I lived a Pharisee. And I now stand in  
‘judgment for the hope of the promise made by God  
7 ‘unto our fathers; unto which our twelve tribes, earnestly  
‘serving day and night, hope to come. For which hope,  
8 ‘king Agrippa, I am accused by Jews. What! is it  
‘thought incredible by you that God should raise the  
9 ‘dead? I verily thought with myself that I ought to do  
‘many things against the name of Jesus the Nazarite.  
10 ‘Which also I did in Jerusalem; and many of the saints I  
‘shut up in prisons, having received authority from the  
‘high priests; and when they were put to death I gave my  
11 ‘vote against them. And I punished them oft in all the  
‘synagogues, and forced them to blaspheme; and being  
‘exceedingly mad against them, I persecuted them even  
12 ‘unto foreign cities. Whereupon as I went to Damascus  
‘with authority and commission from the high priests—  
13 ‘at midday—I saw on the road, O king—from heaven—  
‘above the brightness of the sun—a light shining round  
14 ‘me and them that journeyed with me. And when we  
‘were all fallen to the earth, I heard a voice speaking unto  
‘me, and saying in the Hebrew tongue? Saul, Saul, why  
‘persecutest thou me? It is hard for thee to kick

'against the pricks. And I said; Who art thou, Lord? 15  
 'And he said; I am Jesus whom thou persecutest; but 16  
 'rise, and stand upon thy feet; for I have appeared unto  
 'thee for this purpose, to appoint thee as a minister and  
 'a witness, both of what thou hast seen, and of those  
 'things in which I shall appear unto thee; delivering thee 17  
 'from the people, and from the Gentiles unto whom I  
 'send thee, to open their eyes, to turn them from darkness 18  
 'to light, and from the power of Satan unto God, that  
 'they may receive forgiveness of sins, and an inheritance 19  
 'among them that are sanctified, by faith in me. Where-  
 'upon, king Agrippa, I was not disobedient to the 20  
 'heavenly vision; but shewed first unto them of Damascus 21  
 'and Jerusalem, and through all the country of Judea, and  
 'to the Gentiles, that they should repent and turn to God, 22  
 'and do works meet for repentance. For these causes  
 'the Jews caught me in the temple and went about to kill 23  
 'me. Having therefore obtained God's help, I have con-  
 'tinued until this day witnessing both to small and great, 24  
 'saying nothing beyond what the prophets and Moses  
 'said would come; that the Christ should suffer, that he  
 'first from the resurrection of the dead should show a  
 'light to the people and to the Gentiles.' And as he 25  
 thus spake his defence, Festus said with a loud voice;  
 'Paul, thou art mad; much learning doth make thee 26  
 'mad.' But he said; 'I am not mad, most noble Festus;  
 'but I speak forth words of truth and soberness. For the  
 'king knoweth of these things, unto whom I even speak  
 'freely; for I do not believe that any of these things are  
 'hidden from him; for this was not done in a corner.  
 'King Agrippa, believest thou the prophets? I know that  
 'thou believest.' Then Agrippa said unto Paul; 'Almost 27  
 'thou persuadest me to become a Christian.' And Paul  
 said; 'I would to God, that not only thou, but also all  
 'that hear me this day, were both almost and altogether  
 'such as I am,—except these bonds.' And the king rose 30  
 up, and the governor, and Berenice, and they that sat  
 with them; and when they were gone aside, they talked  
 between themselves, saying; 'This man doeth nothing  
 'worthy of death or bonds.' And Agrippa said unto 31  
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Festus ; 'This man might have been released if he had  
'not appealed unto Cæsar.'

1 And when it was determined that we should sail to  
2 Italy, they delivered Paul, and some other prisoners, unto  
3 a centurion, named Julius, of the Augustan band. And  
4 entering a ship of Adramyttium, we launched, meaning to  
5 sail by the coasts of Asia ; Aristarchus, a Macedonian of  
6 Thessalonica, being with us. And the next day we  
7 touched at Sidon. And Julius treated Paul mildly, and  
8 gave him liberty to go to his friends to refresh himself.  
9 And when we had launched from thence, we sailed under  
10 [shelter of] Cyprus, because the winds were contrary.  
11 And when we had sailed over the sea of Cilicia and Pam-  
12 phylia, we came to Myra, in Lycia. And there the  
13 centurion found an Alexandrian ship sailing to Italy, and  
14 he put us therein. And when we had sailed slowly for  
15 several days, and were scarcely come to Cnidus, the wind  
16 not suffering us, we sailed under [shelter of] Crete, by  
17 Salmone ; and hardly passing it, came to a certain place  
called Fair Havens, nigh whereunto was the city Lasæa.  
Now when much time was spent, and the voyage already  
dangerous, because even the fast was already past, Paul  
advised, saying unto them ; 'Men, I perceive that the  
'voyage will be with hurt and much damage, not only of  
'the lading and the ship, but also of our lives.' But the  
centurion believed the pilot and the owner of the ship  
rather than what was said by Paul. And because the  
haven was not commodious to winter in, the greater num-  
ber gave advice to set sail thence also, if by any means  
they might reach Phenice, a haven of Crete, facing away  
from the south-west and north-west winds, and winter  
there. And when the south wind blew softly, supposing  
that they had obtained their purpose, loosing thence they  
sailed close by Crete. But not long afterwards there beat  
against it a tempestuous wind called Euroclydon [or east  
north-east]. And when the ship was caught, and could  
not bear up against the wind, we gave up and were drifted.  
And running under [shelter of] a certain island, called  
Clauda, we were scarcely able to get hold of the boat.  
And when they had taken it up, they used helps, under-

girding the ship ; and fearing lest they should fall into the  
 Syrtis, they lowered the sail and so were driven. And as  
 we were exceedingly tossed by the tempest, the next day  
 they lightened the ship. And on the third day they cast  
 out with their own hands the tackling of the ship. And  
 when neither sun nor stars appeared for many days, and  
 no small tempest overhung, at last all hope of our being  
 saved was taken away. But after long abstinence, then  
 Paul stood in the midst of them, and said ; ' Men, ye  
 ' should have hearkened to me, and not set sail from  
 ' Crete, to have gained this harm and loss. And now I  
 ' exhort you to be of good cheer ; for there will be no loss  
 ' of life among you, but of the ship. For there stood by  
 ' me this night an angel of that God, whose I am, and  
 ' whom I serve, saying ; Fear not, Paul ; thou must be  
 ' brought before Cæsar ; and lo, God hath given thee all  
 ' them that sail with thee. Wherefore be of good cheer,  
 ' men ; for I believe God, that it will be even as it was  
 ' told me. But we must be cast upon some island.'  
 And when the fourteenth night was come, as we were  
 driven along in the Adriatic, about midnight the sailors  
 deemed that some country drew near to them. And they  
 sounded, and found twenty fathoms ; and when they had  
 gone a little further, they sounded again, and found fifteen  
 fathoms. Then fearing lest we should fall upon rocky  
 places, they threw four anchors out of the stern, and  
 wished for the day. And as the sailors were about to flee  
 out of the ship, and had let down the boat into the sea,  
 under colour as though they would carry forth anchors  
 out of the foreship, Paul said to the centurion, and to the  
 soldiers ; ' Unless these men abide in the ship ye cannot  
 ' be saved.' Then the soldiers cut off the ropes of the  
 boat, and let her fall off. And while day was coming on,  
 Paul besought them all to take food, saying ; ' This day is  
 ' the fourteenth day that ye have tarried and continued  
 ' fasting, having taken nothing. Wherefore I pray you to  
 ' take food ; for this is for your safety ; for not a hair shall  
 ' perish from the head of any of you.' And when he had  
 thus spoken, he took bread, and gave thanks to God in  
 presence of them all ; and when he had broken it, he

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36 began to eat. Then were all of good cheer, and they also  
37 took food. And we were in all in the ship two hundred  
38 and seventy-six souls. And when they were satisfied with  
39 food, they lightened the ship, casting out the corn into  
40 the sea. And when it was day, they knew not the land ;  
but they discovered a certain creek with a beach, into  
41 which they were minded, if it were possible, to thrust the  
ship. And having cast off the anchors, they sent them  
42 into the sea, at the same time loosing the bands of the  
rudders ; and hoisting up the foresail to the wind, they  
43 made toward the beach. But falling into a place with  
two currents, they ran the ship aground ; and the forepart  
44 stuck fast, and remained immoveable, but the stern was  
broken by the force of the waves. And the soldiers'  
counsel was that they should kill the prisoners, lest any of  
45 them should swim out and escape. But the centurion  
wishing to save Paul, kept them from their purpose ; and  
commanded that those who could swim should throw  
46 themselves off first, and get to the land ; and the rest,  
some on planks, and some on things out of the ship.  
And so it came to pass that all came safe to land.

1 And when they were saved, then they knew that the  
2 island was called Melita. And the barbarians showed  
us no common kindness ; for they kindled a fire, and  
received us all, because of the present rain and because of  
3 the cold. And when Paul had gathered a bundle of  
sticks, and laid them on the fire, a viper came out of the  
4 heat, and fastened on his hand. And when the bar-  
barians saw the beast hanging from his hand, they said  
to themselves ; 'No doubt this man is a murderer, whom,  
5 'though he hath escaped the sea, Justice hath not suffered  
6 'to live.' But he shook off the beast into the fire, and  
7 felt no harm. And they looked when he should have  
swollen, or fallen down suddenly dead ; but after they  
had looked a great while, and saw no harm come to him,  
8 they changed, and said that he was a god. And in the  
parts about the same place were possessions of the chief  
of the island, whose name was Publius ; who received us,  
and lodged us three days courteously. And it came to  
pass that the father of Publius lay sick of fevers and

dysentery'; to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also who had diseases in the island, came and were healed; who also presented us with many presents, and laded us, as we set sail, with things for our wants.

And after three months we set sail in an Alexandrian ship, which had wintered in the isle, whose sign was the Children of Jove. And coming to Syracuse we tarried there three days. And from thence going round we came to Rhegium; and after one day that the south wind blew, we came on the second to Puteoli; where we found brethren, and were asked to tarry with them seven days; and so we went toward Rome. And from thence the brethren who had heard of us came to meet us as far as Appii Forum and the Three Taverns; whom when Paul saw, he thanked God and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard, but suffered Paul to dwell by himself with a soldier that kept him.

And it came to pass after three days that he called together the chief men of the Jews. And when they were come together, he said to them; 'Men and brethren, 'though I have done nothing against the people or the 'customs of our fathers, yet was I delivered a prisoner 'from Jerusalem into the hands of the Romans. Who 'when they had examined me would have let me go, 'because there was no cause of death in me. But when 'the Jews spake against it, I was forced to appeal to 'Cæsar, not as having ought to accuse my nation of. 'For this cause therefore have I called for you, to see 'you, and to speak with you; because for the hope of 'Israel I am bound with this chain.' And they said unto him; 'We neither received letters from Judea 'about thee, nor any of the brethren that came showed or 'spake any harm about thee. But we think best to hear 'from thee what thou thinkest; for about this sect we 'know that every where it is spoken against.' And when they had appointed him a day, many came unto him into his lodging, to whom he expounded, testifying the king-

dom of God, and persuading them about Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And not being agreed among themselves, they departed after Paul had spoken one word; 'Well spake the holy spirit through Isaiah the prophet unto our fathers, saying; *Go unto this people, and say; Hearing ye will hear, and will not understand; and seeing ye will see, and will not perceive. For the heart of this people is hardened, and with their ears they hear badly, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.* Be it known therefore unto you, that the salvation of God is sent to the Gentiles; and they will hear.' And when he had said these things, the Jews departed, and had much reasoning among themselves.

And he dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching about the Lord Jesus Christ with all boldness, unhindered.

## THE EPISTLE OF

## PAUL TO THE ROMANS.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the good tidings of God, which he had before promised through his prophets in the holy scriptures, about his Son, who was of the seed of David according to the flesh, and was declared to be son of God with power according to the spirit of holiness, by the resurrection of the dead, Jesus Christ our Lord; through whom we received grace and apostleship, for obedience of faith among all the Gentiles for his name; among whom are ye also, chosen ones of Jesus Christ; —to all in Rome that be beloved of God, chosen

saints ; grace be to you and peace from God our father, and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for you all, that your faith is spoken of through the whole world. For God is my witness, whom I serve in my spirit in the good tidings of his Son, how without ceasing I make mention of you, always asking in my prayers, if by any means now at length I might have a safe journey by God's will to come unto you. For I long to see you, that I may impart to you some spiritual gift that ye may be established. That is, that among you we may be comforted together by the mutual faith both of you and me. And I would not have you ignorant, brethren, that I often purposed to come to you, (but was hindered hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to Greeks and barbarians, both to wise and unwise ; so that as much as in me is, I am eager to preach the good tidings to you also that are in Rome. For I am not ashamed of the good tidings ; for they are God's power unto salvation to every believer, to the Jew first, then to the Greek. For therein is the righteousness of God revealed from faith to faith ; as it is written ; *He that is righteous by faith, shall live.*

For God's wrath is revealed from heaven against all ungodliness and unrighteousness of men that by unrighteousness keep back the truth. Because what is known of God is manifest among them ; for God hath shewed it to them ; (for his unseen things from the creation of the world, his eternal power and godhead, are clearly seen, being understood by the things that are made;) so that they may be without excuse. Because, when they knew God, they glorified him not, nor thanked him as God, but became vain in their doubts, and their foolish heart was darkened. Professing to be wise, they became fools, and changed the glory of the uncorruptible God into the likeness of an image of corruptible man, and of birds, and of four-footed beasts, and of creeping things.

Wherefore also God gave them up in the lusts of their hearts to uncleanness, to dishonour their bodies by themselves ; who changed the truth of God into falsehood, and

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worshipped and served the creature instead of the Creator ;  
26 —who is blessed for ever ; amen. For this cause God  
gave them up to vile affections ; for even their women  
changed the natural use into that which is against nature.  
27 And in like wise also the men, leaving the natural use of  
the woman, burned in their lust toward one another ; men  
with men, working that which is unseemly, and receiving  
in themselves the recompence of their error that was meet.  
28 And as they did not like to keep God in their knowledge,  
God gave them over to a reprobate mind, to do things  
29 that are not fit ; being filled with all unrighteousness,  
wickedness, lasciviousness, maliciousness ; full of envy,  
30 murder, strife, deceit, malignity ; whisperers, backbiters,  
haters of God, despiteful, proud, boasters, inventors of  
31 evil, disobedient to parents, unwise, covenant-breakers,  
32 without affection, implacable, unmerciful ; who knowing  
the judgment of God, that they who do such things are  
worthy of death, not only do them, but also have pleasure  
in them that do them.

1 Therefore thou art inexcusable, O man, whoever thou  
art that judgest. For wherein thou judgest another, thou  
condemnest thyself ; for thou that judgest doest the same  
2 things. And we know that God's judgment is according  
3 to truth against them that do such things. And thinkest  
thou this, O man, who judgest them that do such things,  
and doest the same, that thou shalt escape God's  
4 judgment ? Or despisest thou the riches of his goodness  
and forbearance and patience ; not knowing that the  
5 goodness of God leadeth thee to repentance ? And  
according to thy hardness and impenitent heart thou trea-  
surerest up unto thyself wrath in the day of wrath and of  
6 revelation of God's righteous judgment ; who will render  
7 to each according to his deeds ; to them that by conti-  
nuance in well-doing seek for glory and honour and  
8 immortality, life everlasting ; but to them that are of con-  
tentation and obey not the truth, but obey unrighteousness,  
9 will be indignation and wrath. Tribulation and anguish  
are upon every soul of man that doeth evil, of the Jew  
10 first, then of the Greek ; but glory, honour, and peace,  
are to every one that worketh good, to the Jew first, then

to the Greek. For *there is no respect of persons with God.* 11

For as many as have sinned without a law will also perish without a law ; and as many as have sinned under a law will be judged by law ; (for not the hearers of the law are just before God, but the doers of the law will be justified. For when the Gentiles, who have no law, do by nature the things of the law, these not having a law are a law to themselves ; who show the work of the law written in their hearts, their conscience bearing witness, and their thoughts while accusing or else excusing one another;) in a day when God will judge the secrets of men by Jesus Christ according to my good tidings. 12  
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What if thou be called a Jew, and restest in the law, and boastest in God, and knowest his will, and approvest the things that are excellent, being instructed out of the law ; and hast persuaded thyself that thou art a guide to the blind, a light to them that are in darkness, an instructor of the unwise, a teacher of babes, having the form of knowledge and of truth in the law ? Thou therefore that teachest another, teachest thou not thyself ? Thou that preachest not to steal, dost thou steal ? Thou that tellest not to commit adultery, dost thou commit adultery ? Thou that abhorrest idols, dost thou rob temples ? Thou that boastest in a law, dost thou dis- honour God by breaking the law ? For *the name of God is evil spoken of among the Gentiles as to you*, as it is written. 17  
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For circumcision verily profiteth, if thou keep the law ; but if thou be a breaker of the law, thy circumcision becometh uncircumcision. If therefore the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ? And shall not the uncircumcision by nature, if it fulfil the law, judge thee who by the letter and circumcision art a breaker of the law ? For he is not a Jew who is one outwardly ; nor is that circumcision which is outward in the flesh. But he is a Jew who is one inwardly ; and circumcision is of the heart, in the spirit not in the letter ; whose praise is not from men but from God. 25  
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1     ‘What then is the Jew’s advantage? or what the profit  
2     ‘of the circumcision?’ Much every way. First, because  
3     unto them were trusted the oracles of God. ‘But what?  
4     ‘if some believed not, shall their unbelief make void  
5     ‘God’s faithfulness?’ Far from it; let God be trusted,  
6     though every man be false; as it is written; *That thou  
7     mighest be justified in thy sayings, and mighest overcome  
8     when thou art judged.* ‘But if our unrighteousness show  
9     ‘forth God’s righteousness; what shall we say? Is God  
10     ‘unrighteous who taketh vengeance? (I speak as a  
11     ‘man.)’ Far from it; for then how shall God judge the  
12     world? For if the truth of God abounded unto his glory  
13     through my falsehood, why, I am yet judged as a sinner.  
14     And by no means (as we are slanderously reported, and as  
15     some affirm that we say,) let us do evil that good may  
16     come; whose condemnation is just. ‘What then are we  
17     ‘better than they?’ Not at all; for we have before  
18     proved that both Jews and Greeks are all under sin; as it  
19     is written; *There is none righteous, no, not one; there is  
20     none that understandeth, there is none that seeketh God;  
21     all are gone out of the way, they are together become  
22     unprofitable; there is none that doeth good, there is not  
23     even one.—Their throat is an open sepulchre; with their  
24     tongues they have used deceit.—The poison of asps is under  
25     their lips.—Their mouth is full of cursing and bitterness.—  
26     Their feet are swift to shed blood; destruction and misery  
27     are in their ways; and the way of peace they have not  
28     known.—There is no fear of God before their eyes. And  
29     we know that whatever the law saith, it speaketh to those  
30     within the law; that every mouth may be stopped, and all  
31     the world may be open to punishment before God.  
32     Therefore by works of the law *shall no flesh be justified in  
33     his sight;* for by law is knowledge of sin.*

34     But now the righteousness of God is shown without  
35     the law, as witnessed by the law and the prophets; even  
36     the righteousness of God by faith in Jesus Christ, to all  
37     and on all that believe; for there is no difference. For  
38     all have sinned and come short of the glory of God;  
39     being justified freely by his grace through the redemp-  
40     tion that is in Christ Jesus; whom God set forth to be

a propitiation through the faith in his blood, for the declaration of his righteousness as to the remission of the sins that were already past, by the forbearance of God; for the declaration at this time of his righteousness; that he may be just and a justifier of him that is of faith in Jesus. Where then is the boasting? It is shut out. By what law? of works? Nay; but by the law of faith. For we conclude that a man is justified by faith without the works of the law. Is he the God of the Jews only? and not of the Gentiles? Yes, of the Gentiles also; since it is one God that will justify circumcision by faith, and uncircumcision through the faith. Do we then make void the law through the faith? Far from it; but we establish the law.

‘What then shall we say that Abraham our father gained as to the flesh?’ Why, if Abraham were justified by works, he hath a boast, though not towards God. For what saith the scripture? *Abraham believed God, and it was counted to him for righteousness.* Now to him that worketh is the reward counted not of grace but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David describeth the blessedness of the man, unto whom God imputeth righteousness without works; *Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.* ‘Is this blessedness then on ‘the circumcision, or on the uncircumcision also? for we ‘say that the faith was counted to Abraham for righteousness. How then was it counted? when he was in cir- ‘cumcision, or in uncircumcision?’ Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had while in uncircumcision, that he might be the father of all who believed through uncircumcision; that the righteousness might be imputed to them also; and the father of circumcision, not only to those who are of circumcision, but to those also who walk in the steps of the faith of our father Abraham, which he had while in uncircumcision. For the promise to Abraham or his

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seed, that he should be heir of the world, was not through  
14 the law, but through the righteousness of faith. For  
15 if they of the law be heirs, faith is made void, and the  
promise is made of none effect. For the law worketh  
wrath; for where no law is, there is no transgression.  
16 Therefore it is of faith, that it may be by grace; so that  
the promise may be sure to all the seed; not to that only  
which is of the law, but to that also which is of the faith  
17 of Abraham; who is the father of us all; (as it is  
written, *I have made thee a father of many nations*;) in  
the sight of God whom he believed, who quickeneth the  
dead, and calleth things not in being, as though they  
18 were. He without hope believed in hope, that he might  
be father of many nations, according to what was spoken;  
19 *So shall thy seed be.* And not being weak in faith, he  
considered not his own body then dead, since he was  
20 about a hundred years old, nor the deadness of Sarah's  
womb; he doubted not at God's promise through unbel-  
21 lief, but was strong in faith, giving glory to God, and  
being fully persuaded that, what he promised, he is able  
22 to perform. And therefore *it was counted to him for*  
*righteousness.* And it was not written as to him alone,  
24 that it was counted to him; but as to us also, to whom  
it will be counted, if we believe on Him that raised up  
25 Jesus our Lord from the dead: who was delivered up  
for our offences, and was raised again for our justi-  
fication.

1 Therefore being justified by faith, we have peace with  
2 God through our Lord Jesus Christ; through whom also  
3 we have had access by the faith into this grace wherein we  
stand; and we boast in hope of the glory of God. And  
4 not only so, but we boast in tribulations also; knowing  
5 that tribulation worketh patience, and patience experience,  
and experience hope; and hope maketh not ashamed; for  
the love of God is shed in our hearts by the holy spirit  
6 that is given unto us. For when we were yet weak, in  
7 due time Christ died for the ungodly. For scarcely for a  
righteous man will one die, though for a good man one  
8 would readily even dare to die. But God sheweth his  
love towards us, because while we were sinners, Christ

died for us. Much more then, being now justified in his blood, we shall be saved through him from the wrath. For if, when we were enemies, we were reconciled to God by the death of his Son ; much more, being reconciled, we shall be saved in his life. And not only so, but we also boast in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Wherefore, as by one man sin entered into the world, and death by sin ; even so death passed upon all men, as far as all sinned. For until the law, sin was in the world ; but sin is not imputed when there is no law. But death reigned from Adam to Moses, even on them that had not sinned after the likeness of Adam's transgression ; who is the figure of him that was to come. But not as the offence, so also is the gift. For if through the offence of the one, the many be dead ; much more hath the grace of God, and the gift by grace of the one man Jesus Christ, abounded unto the many. And not as by one that sinned, so is the gift. For the judgment was from one to condemnation ; but the gift is from many offences to an acquittal. For if by the offence of the one, death reigned through that one ; much more they who receive the abundance of grace and of the gift of righteousness, will reign in life through the one Jesus Christ. So then, as by one offence it was upon all men to condemnation, even so by one acquittal it is on all men unto justification of life. For as by the disobedience of the one man, the many were made sinners ; so also by the obedience of the one, the many will be made righteous. And law crept in that the offence might abound ; but where sin abounded, grace did more abound ; that as sin reigned in death, even so might grace reign through righteousness unto life everlasting, by Jesus Christ our Lord.

'What then ? Shall we say ; Let us continue in sin 'that grace may abound ?' Far from it. How shall we, that are dead to sin, yet live in it ? Or know ye not, that so many of us as were baptized into Christ Jesus were baptized into his death ? Therefore we are buried with him by the baptism into death ; that as Christ was

raised from the dead by the glory of the but to perform  
5 we should walk in newness of life. For at I would I do  
planted together in the likeness of his deado. Now if I  
6 also in the likeness of his resurrection ; do it, but sin  
that our former man was crucified with then I would  
sinful body might be destroyed, that hencefort~~l~~ delight in  
7 not be slaves to sin. For he that is dead is ~~but~~ I see  
8 sin. And if we be dead with Christ, we belie~~of~~ my  
9 we shall also live with him ; knowing that Christ ~~is~~ my  
raised from the dead dieth no more ; death hath no more  
10 dominion over him. For in that he died, he died once  
11 unto sin ; but in that he liveth, he liveth unto God. So  
also ye ; reckon yourselves dead indeed unto sin, but alive  
unto God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, that  
13 ye should obey it. Neither yield your members as in-  
struments of unrighteousness unto sin ; but yield your-  
14 selves unto God, as being alive from the dead, and your  
members as instruments of righteousness unto God. For  
sin shall not have dominion over you ; for ye are not  
under law, but under grace.

15 'What then ? Shall we sin because we are not under  
16 'the law, but under grace ?' Far from it. Know ye not,  
that to whom ye yield yourselves slaves to obey, his slaves  
17 are ye to whom ye obey ; whether of sin unto death, or of  
obedience unto righteousness ? But thanks be to God,  
that ye were slaves of sin, but have obeyed from the  
heart that form of doctrine into which ye were delivered.  
18 And being freed from sin, ye became the slaves of right-  
19 ousness. I speak after the manner of men because of the  
weakness of your flesh ; for as ye yielded up your members  
slaves to uncleanness and to iniquity unto iniquity ; so  
now yield your members slaves to righteousness unto  
20 holiness. For when ye were slaves of sin, ye were free  
21 from righteousness. Therefore what fruit had ye then in  
the things whereof ye are now ashamed ? for the end of  
22 those things is death. Whereas being made free from  
sin, and having become slaves to God, ye have your fruit  
23 unto holiness, and as the end life everlasting. For the  
wages of sin is death ; but God's gift is life everlasting in  
Christ Jesus our Lord.

died for us. My brethren, (for I speak to them that know blood, we shall) the law hath dominion over a man for such For if, when ~~wsh~~? For the woman that hath a husband by the death ~~rv~~ to her husband while he liveth; but if the we shall be dead she is loosed from the law of her also boast: So then, while her husband liveth, she shall whom ~~wed~~ an adulteress, if she belong to another man;

Wh-~~er~~ husband be dead, she is free from the law; so and she is not an adulteress, though she belong to another man. Wherefore, my brethren, ye also are become dead to the law through the body of Christ; that ye may belong to another, who is raised from the dead; so that we may bear fruit unto God. For when we were in the flesh, the sinful passions, that were by the law, worked in our members to bear fruit unto death. But now we are delivered from the law, being dead to that wherein we were held; so that we may serve in newness of spirit, and not in oldness of the letter.

‘What then? Shall we say; The law is sin?’ Far from it. But I had not understood sin but by the law; for I had not known covetousness unless the law had said; *Thou shalt not covet.* But sin taking occasion by the commandment, wrought in me all covetousness. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died; and the commandment, which was to life, I found to be to death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, just, and good.

‘Hath then goodness been made death unto me?’ Far from it; but sin; that it might appear sin, working death in me by goodness; that sin through the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin. For I know not what I do; for not what I would, that do I; but what I hate, that do I. If then I do what I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that there dwelleth not in me, that is, in my flesh,

19 what is good ; for to will is present to me ; but to perform what is good I find not. For the good that I would I do 20 not ; but the evil that I would not, that I do. Now if I do what I would not, it is no more I that do it, but sin 21 that dwelleth in me. I find then the law, when I would 22 do good, that evil is present with me. For I delight in 23 the law of God according to the inward man ; but I see another law in my members, warring against the law of my mind, and enslaving me to the law of sin, which is in my 24 members. Wretched man that I am ! who shall deliver 25 me from the body of this death ? I thank God, it will be through Jesus Christ our Lord. So then I myself with my mind serve the law of God, but with the flesh the law of sin.

1 There is therefore now no condemnation to them that 2 are in Christ Jesus. For the law of the spirit of life in Christ Jesus hath freed me from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness 4 of sinful flesh, and for sin, condemned sin in the flesh ; so that the righteousness of the law might be fulfilled in us, 5 that walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh ; but they that are after the spirit, the things of the 6 spirit. For the minding of the flesh is death ; but the 7 minding of the spirit is life and peace. Because the minding of the flesh is enmity to God ; for it is not 8 subject to the law of God ; nor indeed can be. And they 9 that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, since the spirit of God dwelleth in you. And if any one have not the spirit of Christ, he 10 is not his. And if Christ be in you, the body indeed is dead because of sin, but the spirit is life because of 11 righteousness. And if the spirit of Him that raised Jesus from the dead dwell in you, he that raised up the Christ from the dead will also make your mortal bodies alive 12 because of his spirit that dwelleth in you. So then, brethren, we are debtors not to the flesh to live after the 13 flesh. For if ye live after the flesh, ye must die ; but if by 14 the spirit ye slay the deeds of the body, ye will live. For as many as are led by the spirit of God, they are sons of

God, For ye have not received the spirit of bondage again into fear ; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are children of God. And if children, then heirs ; heirs of God, and joint heirs with Christ, since we suffer together, that we may also be glorified together.

For I reckon that the sufferings of the present time are far short of the glory that is to be revealed to us. For the expectation of the creation waiteth for the revelation of the sons of God. For the creation was made subject to vanity (not wilfully, but for the sake of Him who subjected it) in hope, that the creation itself should also be freed from the slavery of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and laboureth in pain together until now. And not only so, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, which is the redemption of our body. For by this hope we were saved. But hope that is seen is not hope ; for what a man seeth, why doth he also hope for ? But if we hope for what we see not, we wait for it with patience. In like wise the spirit also helpeth our weaknesses ; for we know not what we should pray for as we ought ; but the spirit itself intercedeth for us with unspoken groans. And He who searcheth the hearts knoweth what is the mind of the spirit, that it intercedeth with God for the saints. And we know that all things work together for good to them that love God, to them that are chosen according to his purpose. For whom he foreknew, them he predestined to be formed after the image of his Son, that he might be the first-born among many brethren. And whom he predestined, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified. What then shall we say to these things ? If God be for us, who is against us ? He who spared not his own Son, but delivered him up for us all ; how shall not he also with him give us all things ? Who shall accuse God's elect ? It is God that justifieth ; who is it

that condemneth? It is Christ, who died, or rather who rose again, that is even at the right hand of God, and that intercedeth for us; who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword? (As it is written; *For thy sake we are killed all day long; we are accounted as sheep for the slaughter.*) But in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

I speak the truth in Christ; I lie not, as my conscience beareth me witness, in the holy spirit; that I have great heaviness and continual sorrow in my heart. For I could wish myself accursed from the Christ for my brethren, my kinsmen according to the flesh; in that they are Israelites, whose is the adoption, and the glory, and the covenants, and the giving of the law, and the temple-service, and the promises; whose are the fathers, and of whom was the Christ according to the flesh;—He that is God over all [be] blessed for ever, amen.

It is not possible that the word of God hath failed; for not all that are of Israel are Israel. Neither, because they are the seed of Abraham, are they all children; but *In Isaac shall thy seed be called;* that is, not the children of the flesh are the children of God, but the children of the promise are counted for the seed. For this is the word of promise; *At this time will I come, and Sarah shall have a son.* And not only so, but Rebecca also, when she had conceived by one, our father Isaac. For when the children were not yet born, nor had done any good or evil, (that God's purpose according to election might stand, not of works, but of him that calleth,) it was said unto her; *The elder shall serve the younger;* as it is written; *Jacob have I loved, but Esau have I hated.*

‘What then? Shall we say; Is there unrighteousness with God?’ Far from it. For to Moses he saith; *I will pity whom I will pity, and I will have compassion*

*on whom I will have compassion.* So then it is not of him that wisheth, nor of him that runneth, but of God that pitieith. For the scripture saith to Pharaoh; *For this very purpose have I raised thee, that I might shew my power in thee, and that my name might be declared through all the earth.* So then, he pitieith whom he will, and is severe towards whom he will. Thou wilt then say unto me; ‘Why doth he yet find fault, for who hath resisted ‘his will?’ Nay but, O man, who art thou that answerest against God? *Shall the thing formed say to him that formed it; ‘Why hast thou made me thus?’* Hath not the potter power over the clay, out of the same lump to make one vessel unto honour, and another unto dis-honour? And what if God, willing to shew his wrath and to make his power known, endured with much patience the vessels of wrath fitted for destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared for glory; even on us whom he hath called, not only of the Jews, but also of the Gentiles? As he saith also in Hosea; *I will call them my people, who were not my people, and her beloved, who was not beloved.* And, *It shall come to pass in the place where it was said to them; Ye are not my people; there they shall be called sons of the living God.* Isaiah also crieth over Israel; *Though the number of the children of Israel be as the sand of the sea, the remnant shall be saved. For he will finish the account, and cut it short in righteousness; for a short account will the Lord make upon the earth.* And as Isaiah foretold; *Unless the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like Gomorrha.*

‘What then? Shall we say, that the Gentiles, who ‘followed not righteousness, have found righteousness, ‘even the righteousness which is of faith; but Israel, who ‘followed the law of righteousness, hath not attained to ‘the law of righteousness?’ Why? Because they followed it not by faith, but as it were by works of the law. For they stumbled at the stumblingstone, as it is written; *Behold, I place in Sion a stumblingstone and rock of offence; and whoever believeth on it shall not be ashamed.*

1 Brethren, my heart's desire and prayer to God for them  
2 is that they may be saved. For I bear them witness that  
3 they have a zeal toward God, but not according to know-  
4 ledge. For being ignorant of the righteousness which is  
5 of God, and seeking to establish their own, they have not  
6 submitted themselves to the righteousness of God. For  
7 Christ is the end of the law, for righteousness to every be-  
8 liever. For Moses writeth of the righteousness which is  
9 of the law; *The man that doeth those things shall live by*  
10 *them.* But the righteousness which is of faith speaketh  
11 thus; 'Say not in thine heart; *Who shall ascend into*  
12 *'heaven?* that is to bring Christ down; or, *Who shall de-*  
13 *'scend into the bottomless pit?* that is to bring back Christ  
14 'from the dead. But what saith it? *The word is nigh to*  
15 *'thee, in thy mouth, and in thy heart;* that is, the word of  
16 'faith, which we preach, that if thou shalt confess with  
17 'thy mouth that Jesus is Lord, and shalt believe in thy  
18 'heart that God raised him from the dead, thou wilt be  
19 'saved.' For with the heart man believeth unto righte-  
20 ousness, and with the mouth he confesseth unto salvation.  
For the scripture saith; *Whoever believeth on him shall*  
not be ashamed. For there is no difference between Jew  
and Greek; for the same Lord of all is rich unto all that  
call on him. For *whoever shall call on the name of the*  
*Lord will be saved.* 'How then shall they call on him in  
whom they have not believed? And how shall they be-  
lieve in him of whom they have not heard? And how  
shall they hear without a preacher? And how shall they  
preach unless they be sent? as it is written; *How*  
*'beautiful are the feet of them that preach the good tidings*  
*'of peace, and bring good tidings of good.'* But they have  
not all obeyed the good tidings. For Isaiah saith; *Lord,*  
*who hath believed what we heard?* 'So then faith cometh  
from hearing, and hearing through the word of God.'  
But I say; Have they not heard? Yes verily, *their sound*  
*went into all the earth, and their words unto the ends of*  
*the world.* But I say; Did not Israel know? First  
Moses saith; *I will provoke you to jealousy by them that*  
*are no nation, by a foolish nation will I anger you.* And  
Isaiah is very bold, and saith; *I was found by them that*

sought me not, I was manifest to them that asked not after me. But of Israel he saith; *All day long I have stretched forth my hands unto a disobedient and gainsaying people.*

Do I say then; ‘Hath God cast away his people?’ Far from it. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people whom he foreknew. Know ye not what the scripture saith in [the history of] Elijah; how he intercedeth with God against Israel; *Lord, they have killed thy prophets, and undermined thine altars; and I am left alone, and they seek my life.* But what saith the oracle to him? *I have reserved to myself seven thousand men, who have not bowed the knee to Baal.* Even so at this present time there is a remnant according to the election of grace. And if by grace, it is no more of works; otherwise grace is no longer grace. What then? Israel hath not obtained what he seeketh for; but the election hath obtained it; and the rest were blinded; as it is written; *God hath given them a spirit of slumber; Eyes that they should not see, and ears that they should not hear; until this day.* And David saith; *Let their table become a snare, and a trap, and a stumblingblock, and a retribution to them; let their eyes be darkened that they may not see; and bow down their back always.*

Do I say then; ‘Have they stumbled so as to fall?’ Far from it; but by their fall may salvation come to the Gentiles, to *provoke them to jealousy.* But if their fall be the riches of the world, and their loss the riches of the Gentiles, how much more their fulness! For I speak to you the Gentiles; inasmuch as I am the apostle of the Gentiles I magnify mine office, if by any means I may *provoke to jealousy* my flesh, and save some of them. For if the casting away of them be the reconciling of the world, what will the receiving of them be, but life from the dead? For if the firstfruits be holy, so is the lump; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive, were grafted on among them, and became a partaker of the root and fatness of the olive tree, boast not against the branches. And what if thou dost boast? thou bear-

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19 est not the root, but the root thee. Thou wilt say then ;  
20 'The branches were broken off, that I might be grafted  
21 'on.' True ; they were broken off for unbelief, and thou  
22 standest by faith ; be not proud, but fear. For if God  
spared not the natural branches, he will by no means spare  
thee. Behold then the goodness and severity of God ; on  
them that fell, severity ; but on thee, goodness, if thou  
continue in his goodness ; otherwise thou also wilt be cut  
off.

23 And they also, unless they continue in unbelief, will be  
24 grafted on ; for God is able to graft them on again. For  
if thou wert cut off an olive tree wild by nature, and wert  
grafted contrary to nature on to a good olive tree ; how  
much more shall these the natural branches be grafted on  
25 to their own olive tree ! For I do not wish you, brethren,  
to be ignorant of this mystery, (lest ye should be wise in  
your own conceits,) that blindness hath in part happened  
to Israel, until the fulness of the Gentiles be come in.  
26 And thus all Israel will be saved ; as it is written ; *Out  
of Sion shall come the deliverer, who shall turn away  
ungodliness from Jacob* ; and, *This is my covenant to them,  
when I shall forgive their sins.* As touching the good  
tidings, they are enemies for your sakes ; but as touching  
27 the election, they are beloved for the fathers' sakes. For  
God's gifts and calling are never repented of [by him].  
28 For as ye once believed not God, yet have now obtained  
mercy through these men's unbelief ; so have these also  
now not believed, that through your mercy they also may  
29 obtain mercy. For God hath shut up all in unbelief, that  
that he might have mercy upon all.

30 O the depth of the riches and wisdom and knowledge  
of God ! How unsearchable are his judgments and  
31 untraceable his ways ! For *who hath known the mind of  
the Lord, or who hath been his counsellor ?* Or, *who hath  
first given to Him, and it shall be recompensed unto him  
again ?* For of him, and through him, and to him, are  
32 all things ;—to him be glory for ages ; amen.

1 I beseech you therefore, brethren, by the mercies of  
God, that ye present your bodies a living sacrifice, holy,

acceptable unto God, which is your reasonable service. And be not conformed to this age ; but be ye changed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. For I say, through the grace given to me, to every man among you, not to be wise above what he ought to be ; but to be wise unto sobriety, as God hath dealt to each a measure of faith. For as in one body we have many members, and all the members have not the same office ; so we, the many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given us ; whether prophecy, let it be according to the proportion of faith ; or ministry, let us be in the ministering ; or he that teacheth, in the teaching ; or he that exhorteth, in the exhortation ; or he that giveth, in simplicity ; he that ruleth, in diligence ; he that sheweth mercy, in cheerfulness. Let love be without dissimulation ; abhor evil, cleave to what is good. Be kindly affectioned one to another with brotherly love ; in honour preferring one another ; not slothful in business ; fervent in spirit ; serving the opportunity ; rejoicing in hope ; patient in trouble ; persevering in prayer ; distributing to the wants of the saints ; given to hospitality. Bless them that persecute you ; bless and curse not. Rejoice with them that rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to the lowly. Be not wise in your own conceits. Return to no one evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Beloved, avenge not yourselves, but give place to wrath ; for it is written ; *Punishment is mine ; I will repay, saith the Lord.* Therefore, *if thine enemy hunger, feed him ; if he thirst, give him drink ; for in so doing thou shalt heap coals of fire on his head.* Be not overcome of evil, but overcome evil with good.

Let every soul be subject to the higher powers. For there is no power but from God ; those that be are ordained by God. Whoever therefore resisteth the power, resisteth the ordinance of God ; and they that resist will

3 receive to themselves condemnation. For the rulers are not a terror of good works, but of evil. Dost thou wish then not to fear the power? Do what is good, and thou  
4 shalt have praise of the same; for he is God's minister to thee for good. But if thou do evil, be afraid; for he beareth not the sword in vain; for he is God's minister,  
5 a punisher for wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but  
6 also for conscience' sake. For this also pay ye tribute; for they are God's ministers, giving themselves continually to this very thing. Render therefore to all their dues; tribute to whom tribute is due; taxes to whom taxes; fear to whom fear; honour to whom honour.

8 Owe no one any thing, but the loving one another; for  
9 he that loveth the other hath fulfilled the law. For this,  
*Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet*, and if there is any other commandment, in this saying is summed up, in  
10 *Thou shalt love thy neighbour as thyself*. Love worketh no ill to one's neighbour; therefore love is the fulfilling  
11 of the law. And this do, knowing the season, that it is now time for us to awake out of sleep; for now is our  
12 salvation nearer than when we believed; the night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.  
13 Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in  
14 strife and envy. But put ye on the Lord Jesus Christ, and make not provision for the flesh unto lusts.

1 Him that is weak in the faith receive ye, but not to the  
2 disputes of doubts. For one believeth that he may eat all  
3 things; another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth; for God hath  
4 received him. Who art thou that judgest another's servant? to his own lord he standeth or falleth. Yea, he shall be made to stand; for God is able to make him  
5 stand. One man esteemeth one day above another; another esteemeth every day. Let each be fully persuaded in his own mind. He that regardeth the day,

regardeth it unto the Lord ; and he that regardeth not the day, to the Lord he regardeth it not. And he that eateth, eateth to the Lord ; for he giveth thanks to God ; and he that eateth not, to the Lord he eateth not, and giveth thanks to God. For none of us liveth to himself, and no one dieth to himself. For whether we live, we live to the Lord ; and whether we die, we die to the Lord ; whether therefore we live or die, we are the Lord's. For to this end Christ both died and lived, that he might have dominion both over the dead and over the living. But thou, why judgest thou thy brother ? or thou, why despisest thou thy brother ? for we shall all stand before the judgment seat of Christ. For it is written ; *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* So then, each of us shall give account of himself to God. Let us therefore no more judge one another ; but judge ye this rather, not to put a stumblingblock or cause of sin before a brother. I know, and am persuaded by the Lord Jesus, that nothing is common of itself ; but to him that esteemeth any thing common, to him it is common. But if on account of meat thy brother be grieved, thou no longer walkest in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of. For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy with holy spirit. For he that in these serveth Christ is acceptable to God, and approved of men. So then, let us follow after the things of peace, and the things of edifying one another. Destroy not for meat's sake the work of God. All things indeed are pure ; but a thing is evil for that man who eateth with offence. It is good not to eat flesh, nor to drink wine, nor to do any thing whereby thy brother stumbleth, or is made to sin, or is weakened. Thou hast faith as to thyself ; have it before God. Happy is he that judgeth not himself in what he alloweth ; and he that doubteth is condemned if he eat, because it is not of faith ; for whatever is not of faith is sin.

Now unto Him that is able to establish you according to my good tidings and the preaching of Jesus Christ,

according to the revelation of the mystery which was kept  
26 secret since the world began, but is now made manifest ;  
and by the writings of the prophets, according to the  
command of the everlasting God, made known to all  
27 nations for the obedience of faith ;—unto God only wise,  
through Jesus Christ, to whom be glory for ages ; amen.

1 We then that are strong ought to bear the infirmities  
2 of the weak, and not to please ourselves. Let each of us  
please his neighbour for what is good unto edification.  
3 For even Christ pleased not himself ; but as it is written ;  
*The reproaches of them that reproached Thee fell on me.*  
4 For whatever things were written beforehand for our  
learning, were written that we through patience and com-  
5 fort of the scriptures might have hope.—And may the  
God of patience and comfort grant you to be likeminded  
6 one toward another, according to Christ Jesus ; that ye may  
7 with one mind and one mouth glorify the God and father  
of our Lord Jesus Christ. Wherefore receive ye one an-  
other, as Christ also received you into the glory of God.

8 Now I say that Jesus Christ became a minister of the  
circumcision for the truth of God, to confirm the promises  
9 made to the fathers ; and that the Gentiles might glorify  
God for his mercy ; as it is written ; *For this cause I will  
confess to Thee among the Gentiles, and sing unto thy  
name.* And again it saith ; *Rejoice, ye Gentiles, with his  
people.* And again ; *Praise the Lord, all ye Gentiles ;  
and laud him, all ye people.* And again Isaiah saith ;  
*There shall be a root of Jesse, and one that shall rise to  
reign over the Gentiles ; in him shall the Gentiles hope.*  
13 —And may the God of hope fill you with all joy and  
peace in believing, that ye may abound in hope through  
the power of the holy spirit.

14 And I myself also am persuaded of you, my brethren,  
that ye also are full of goodness, filled with all know-  
15 ledge, able also to admonish one another. But I have  
written more boldly to you, brethren, in part, as remind-  
16 ing you, because of the grace given to me by God, that  
I might be a minister of Jesus Christ to the Gentiles,  
ministering the good tidings of God, that the offering up

of the Gentiles might be acceptable, being sanctified by the holy spirit. I have therefore a boast through Christ Jesus in the things of God. For I will not dare to speak of any of those things which Christ wrought not by me for the obedience of the Gentiles, by word and deed, through the power of signs and wonders, through the power of the holy spirit; so that from Jerusalem, and round about as far as Illyricum, I have fulfilled the good tidings of Christ; and thus thinking it honourable to preach the good tidings, not where Christ had been named, lest I should build upon another man's foundation, but as it is written; *They, to whom he was not spoken of, shall see; and they that have not heard, shall understand.* Wherefore also I have been much hindered from coming to you. But now having no more place in these parts, and having had a great desire for many years to come unto you, whenever I go towards Spain, I trust to see you as I pass by, and to be sent forward thitherward by you, if first I be somewhat filled with your company. But now I go to Jerusalem, ministering to the saints. For it hath pleased Macedonia and Achaia, to make a certain contribution for the poor of the saints in Jerusalem. For it hath pleased them, and their debtors are they. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed unto them this fruit, I will go by you into Spain. And I know that when I come to you I shall come in the fulness of the blessing of Christ. And I beseech you, brethren, by our Lord Jesus Christ, and by the love of the spirit, that ye strive with me in prayers for me to God; that I may be delivered from the unbelievers in Judea, and that my ministering in Jerusalem may be well received by the saints; that I may come unto you with joy by the will of God, and may be refreshed with you.—And the God of peace be with you all; amen.

I recommend unto you Phebe our sister, who is a servant of the church at Cenchreæ; that ye receive her in the Lord, as becometh saints, and that ye assist her in

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whatever business she have need of you; for she hath  
3 been a succourer of many, and of myself also. Greet  
Prisca and Aquilas, my fellow labourers in Christ Jesus,  
4 (who have for my life laid down their necks; unto whom  
not only I give thanks, but also all the churches of the  
5 Gentiles;) and also the church that is in their house.  
Greet my beloved Epenetus, who is the firstfruits of Asia  
6 unto Christ. Greet Mary, who laboured much for us.  
7 Greet Andronicus and Junias, my kinsmen, and my fellow  
prisoners, who are of note among the apostles, who also  
8 were in Christ before me. Greet Amplias my beloved in  
9 the Lord. Greet Urbanus our fellow labourer in Christ,  
10 and Stachys my beloved. Greet Apelles approved in  
Christ. Greet those who are of Aristobulus's household.  
11 Greet Herodion my kinsman. Greet those of the house-  
12 hold of Narcissus, that are in the Lord. Greet Tryphena  
• and Tryphosa, who labour in the Lord. Greet the be-  
13 loved Persis, who laboured much in the Lord. Greet  
Rufus the chosen in the Lord, and his mother and mine.  
14 Greet Asyncretus, Phlegon, Hermas, Patrobas, Hermes,  
15 and the brethren who are with them. Greet Philologus,  
and Julia, Nereus and his sister, and Olympas, and all  
16 the saints that are with them. Greet one another with a  
holy kiss. All the churches of Christ greet you.

17 Now I beseech you, brethren, to mark those who cause  
divisions and offences, contrary to the doctrine that ye  
18 have learned; and avoid them. For such men serve not  
our Lord Christ, but their own belly; and by good words  
19 and fair speeches deceive the hearts of the simple. For  
your obedience is come abroad unto all men. Therefore  
I am glad on your behalf; and I would have you wise  
20 unto what is good, and simple unto evil. And the God  
of peace will bruise Satan under your feet shortly.—The  
grace of our Lord Jesus Christ be with you.

21 Timothy my workfellow, and Lucius and Jason and  
22 Sosipater, my kinsmen, greet you. I Tertius, who wrote  
23 this epistle, greet you in the Lord. Gaius the host of myself  
and of the whole church greeteth you. Erastus the cham-  
berlain of the city greeteth you, and Quartus, a brother.

24 The grace of our Lord Jesus Christ be with you all; amen.

## THE FIRST EPISTLE OF

## PAUL TO THE CORINTHIANS.

**P**AUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, to the church of God that is at Corinth, to them that are sanctified in Christ Jesus, chosen to be saints, with all that call upon the name of our Lord Jesus Christ in every place, both theirs and ours; grace be unto you, and peace, from God our father, and from the Lord Jesus Christ.

I thank my God always on your behalf, for the grace of God which is given you in Christ Jesus; that in everything ye are enriched in him, in all words and in all knowledge, (as the witnessing of the Christ was confirmed among you;) so that ye are wanting in no gift, waiting for the revelation of our Lord Jesus Christ; who also will confirm you to the end, blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called into the fellowship of his son Jesus Christ our Lord.

Now I beseech you, brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them that are of the house of Chloë, that there are contentions among you. And this I say, because each of you saith; 'I am of Paul;' and, 'I of Apollos;' and, 'I of Cephas;' and, 'I of Christ.' Is the Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? I thank God that I baptized none of you but Crispus and Gaius; so that no one can say that I baptized into my own name. And I baptized also the household of Stephanas; for the rest, I know not whether I baptized any other. For Christ sent me forth, not to baptize, but to preach the good tidings; not with wisdom of words, lest the cross of Christ be made of none effect.

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18 For the preaching of the cross is to them that are perishing, foolishness, but to us that are being saved it is the power of  
19 God. For it is written ; *I will destroy the wisdom of the wise, and will bring to nothing the prudence of the prudent.*  
20 Where is the wise ? where the scribe ? where the disputer of this age ? hath not God made foolish the wisdom of this  
21 world ? For since in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness  
22 of the preaching to save them that believe. And while the Jews ask for signs, and the Greeks seek after wisdom,  
23 we indeed preach Christ crucified, to the Jews a stumbling-block, and to the Gentiles foolishness ; but to them who  
24 are chosen both Jews and Greeks, Christ the power of  
25 God, and the wisdom of God. Because the foolishness of God is wiser than men ; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, that not many are wise after the flesh, not many mighty, not many noble ;  
27 but God hath chosen the foolish things of the world to shame the wise ; and God hath chosen the weak things of  
28 the world to shame the mighty ; and the base things of the world, and the despised, hath God chosen, and things  
29 that are not, to bring to nought the things that are ; that  
30 no flesh may boast in the sight of God. But of him ye are in Christ Jesus, who is made unto us wisdom from  
31 God, and righteousness, and sanctification, and redemption ; that, as it is written, *He that boasteth let him boast in the Lord.*

1 And when I came to you, brethren, I came declaring unto you the testimony of God, not with excellency of  
2 speech or of wisdom. For I determined not to know any thing among you, save Jesus Christ, and him crucified.  
3 And I was with you in weakness, and in fear, and in  
4 much trembling. And my speech and my preaching was not with persuading words of wisdom, but with demon-  
5 stration of spirit and power ; that your faith might not be in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect ; yet the wisdom not of this age, nor of the princes of this  
7 age, who are coming to nought ; but we speak the wisdom

of God, which was hidden in a mystery, and which God  
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 ordained before the ages unto our glory ; which none of  
 the princes of this age knew ; for if they had known, they  
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 would not have crucified the Lord of glory ; but as it is  
 written ; *Eye hath not seen, nor ear heard, nor have entered*  
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*into the heart of man the things which God hath prepared*  
*for them that love him.* But to us God hath revealed  
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 them by his spirit ; for the spirit searcheth all things, even  
 the depths of God. For what man knoweth the things  
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 of man, save the spirit of the man which is within  
 him ? Even so no one knoweth the things of God,  
 save the spirit of God. Now we have received not the  
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 spirit of the world, but the spirit which is from God ;  
 that we may know the things that are given to us by  
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 God. Which also we speak, not in words taught by  
 man's wisdom, but taught by the spirit ; interpreting  
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 spiritual things by spiritual. And the animal man re-  
 ceiveth not the things of the spirit of God ; for they are  
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 foolishness to him, and he cannot know them ; for they are  
 judged of spiritually. But he that is spiritual judgeth all  
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 things, yet is himself judged by no one. For *who hath*  
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*known the mind of the Lord, that he may instruct him ?*  
 And we have the mind of Christ.

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 And I, brethren, could not speak to you as spiritual, but  
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 as carnal, as babes in Christ. I fed you with milk, not  
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 with meat ; for then ye were not able to bear it. Neither  
 yet now are ye able ; for ye are yet carnal. For whereas  
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 there is among you envy, and strife, and divisions, are ye  
 not carnal and walking as men ? For while one saith, 'I  
 'am of Paul ;' and another, 'I am of Apollos ;' are ye not  
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 carnal ?

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 Who then is Paul, and who Apollos ? Ministers by  
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 whom ye believed, even as the Lord gave to each. I  
 planted, Apollos watered, but God gave the increase. So  
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 then neither he that planteth is any thing, nor he that  
 watereth, but God that giveth the increase. Now he that  
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 planteth and he that watereth are one ; and each will  
 receive his own reward according to his own labour. For  
 we are fellow labourers with God ; ye are God's husbandry,  
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 God's building. According to the grace of God that is

given to me, as a wise master-builder, I laid a foundation, and another buildeth up ; but let each take heed how he buildeth up. For other foundation can no one lay than that which is laid, which is Jesus Christ. Now, if on this foundation any one build up gold, silver, precious stones, wood, hay, stubble ; each man's work will be seen ; for that day will declare it, because in fire it will be revealed ; and the fire will try each man's work of what sort it is. If any man's work that he hath built up, abide, he will receive a reward. If any man's work shall be burnt, it will suffer loss ; but he himself will be saved ; and so as through fire. Know ye not that ye are God's temple, and that the spirit of God dwelleth in you ? If any man hurt the temple of God, him will God hurt ; for the temple of God is holy ; such be ye. Let no one deceive himself ; if any among you seemeth to be wise in this age, let him become a fool, that he may be wise. For the wisdom of this world is folly with God. For it is written ; *He taketh the wise in their own craft ; and again ; The Lord knoweth the reasonings of the wise, that they are vain.* Therefore let no one boast in men ; for all things are your's. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are your's ; and ye are Christ's ; and Christ is God's. Let a man so consider us, as ministers of Christ, and stewards of God's mysteries. Moreover it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged by you, or by man's judgment ; yea I judge not myself ; for I know nothing against myself, yet am I not hereby justified ; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts ; and then will be to each his praise from God.

And these things, brethren, I have in a figure transferred to myself and Apollos for your sakes ; that in us ye may learn not to be wise above what is written, that ye may not be puffed up one for one against another. For who setteth thee apart ? and what hast thou that thou didst not receive ? and if thou receivedst, why dost thou

boast, as if thou hadst not received? Now ye are filled, now ye are enriched, ye have reigned without us; and I wish that ye should reign that we also might reign with you. For I think that God hath set forth us the apostles last, as appointed to death, that we might be a spectacle to the world, both to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honoured, but we are despised. Up to this present hour we hunger, and thirst, and are naked, and are buffeted, and have no home, and labour, working with our own hands; being reviled we bless; being persecuted we suffer it; being defamed we intreat; we are made as the filth of the world, the offscouring of all things until now. I write not these things to shame you, but as my beloved children I warn you. For though ye have ten thousand teachers in Christ, yet ye have not many fathers; for in Christ Jesus I have begotten you through the good tidings. Wherefore I beseech you, be ye imitators of me. For this cause have I sent unto you Timothy, who is my beloved child, and faithful in the Lord, who will remind you of my ways which be in Christ, as I teach everywhere in every church. Now some are puffed up, as though I were not coming to you. But I shall come to you shortly, if the Lord will; and I will know, not the speech of them that are puffed up, but the power. For the kingdom of God is not in word but in power. What will ye? shall I come to you with a rod, or with love and the spirit of meekness?

It is reported commonly that there is fornication among you, and such fornication as is not even among the Gentiles, that a certain one hath his father's wife. And are ye puffed up? and have ye not rather mourned, so that he that hath done this deed might be taken from among you? For I verily, as absent in body, but present in spirit, have already as though present judged him that hath so done this deed; in the name of our Lord Jesus Christ, when ye and my spirit are gathered together, with the power of our Lord Jesus Christ, to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your

boasting is not good. Know ye not that a little leaven  
7 leaveneth the whole lump? Purge out the old leaven,  
that ye may be a new lump, as ye are unleavened. For  
8 Christ, our passover, is slain for us; therefore let us keep  
the feast, not with old leaven; nor with the leaven of  
malice and wickedness; but with the unleavened bread of  
sincerity and truth.

9 I have written unto you in the epistle not to keep  
10 company with fornicators. Yet not altogether with the  
fornicators of this world, or with the lascivious, or extor-  
tioners, or idolaters; for then ye must needs go out of the  
11 world. Whereas I have written to you not to keep com-  
pany, if any man that is called a brother be a fornicator,  
or lascivious, or an idolater, or a railer, or a drunkard, or  
12 an extortioner; with such an one not to eat. For what  
have I to do with judging them also that are without?  
13 No; judge ye them that are within; but them that are  
without, God will judge. Put away from among your-  
selves that wicked man.

1 Dare any of you, having a matter against another, go  
to law before the unrighteous, and not before the saints?  
2 Do ye not know that the saints shall judge the world?  
and if the world shall be judged by you, are ye unfit for  
3 trifling lawsuits? Know ye not that we shall judge  
4 angels? how much more worldly matters! If then ye  
have worldly lawsuits, do ye set up those that are thought  
5 nothing of in the church? I speak to your shame. Thus  
is there not among you one wise man who can judge  
6 between his brethren? But doth brother go to law with  
7 brother, and that before unbelievers? Now therefore it is  
wholly a fault among you, that ye have lawsuits with one  
another. Why not rather be wronged? why not rather  
8 be defrauded? Nay, ye do wrong, and defraud, and that  
9 your brethren. Know ye not that the unrighteous will  
not inherit the kingdom of God? Be not deceived;  
neither fornicators, nor idolaters, nor adulterers, nor  
10 effeminate, nor abusers of themselves with men, nor  
thieves, nor lascivious, nor drunkards, nor revilers, nor  
11 extortioners, will inherit the kingdom of God. And such  
were some of you; but ye have washed yourselves, but ye

are sanctified, but ye are justified in the name of the Lord Jesus, and in the spirit of our God.

‘All things are lawful to me,’ but all things are not expedient; ‘all things are lawful to me,’ but I will not be brought under the power of any. ‘Meats are for the ‘belly, and the belly for meats;’ but God will destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his power. Know ye not that your bodies are members of Christ? Shall I then take the members of Christ, and make them members of an harlot? Far from it. Know ye not that he that is joined to an harlot is one flesh? *For the two, it saith, will become one flesh.* And he that is joined to the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Know ye not that your body is a temple of the holy spirit that is within you, which ye have of God, and ye are not your own? For ye have been bought with a price; therefore glorify God in your body.

Now about the things whereof ye wrote to me; it is good for a man not to touch a woman; but because of fornication, let each man have his own wife, and let each woman have her own husband. Let the husband render to the wife what is due; and in like manner the wife to the husband. The wife hath not power over her own body, but the husband; and in like manner the husband hath not power over his own body, but the wife. Defraud ye not one the other, except by agreement for a time, that ye may be at leisure for prayer; and come together again, that Satan tempt you not through your incontinency. But I speak this by permission, not by command. For I wish that all men were even as I wish myself. But each man hath his proper gift from God, one after this manner, and one after that. And I say to the widowers and the widows, it is good for them if they abide even as I. But if they cannot contain, let them marry; for it is better to marry than to burn. And unto the married I command, yet not I, but the Lord, that the

11 wife depart not from her husband ; (but if she depart, let her remain unmarried, or be reconciled to her husband;) 12 and that the husband put not away his wife. But to the rest I speak, not the Lord ; if any brother hath an unbelieving wife, and she be pleased to dwell with him, let him 13 not put her away. And the woman that hath an unbelieving husband, and he be pleased to dwell with her, let him 14 her not put him away. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband ; else were your children unclean, 15 but now they are holy. But if the unbeliever depart, let him depart. A brother or a sister is not bound in such 16 cases ; but God hath called us to peace. For how knowest thou, O wife, whether thou shalt save thy husband ? or how knowest thou, O man, whether thou 17 shalt save thy wife ? But as the Lord hath distributed to each, as God hath called each, so let him walk ; and so I 18 ordain in all the churches. Was any circumcised man called ? let him not become uncircumcised. Was any called in uncircumcision ? let him not be circumcised. 19 The circumcision is nothing, and the uncircumcision is 20 nothing, but the keeping of God's commandments. Let each abide in the same calling wherein he was called. 21 Wast thou called being a slave ? care not for it ; but if 22 thou canst become free, use it rather. For the slave that is called in the Lord is the Lord's freedman ; and in like 23 manner the freeman that is called is Christ's slave. Ye were bought with a price ; become not the slaves of men. 24 Brethren, let each, wherein he is called, therein abide with God.

25 And about those who have never been married I have no command of the Lord ; yet I give my opinion, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the coming distress, that 27 it is good for a man so to be. Art thou bound to a wife ? seek not to be loosed. Art thou loosed from a wife ? seek 28 not a wife. But if thou marry, thou hast not sinned ; and if a virgin marry, she hath not sinned. But such will 29 have trouble in the flesh ; but I spare you. But this I say, brethren ; the time is short ; it remaineth that both

they that have wives be as though they had none ; and they that weep, as though they wept not ; and they that rejoice, as though they rejoiced not ; and they that buy, as though they possessed not ; and they that use this world, as though they abused it not. For the fashion of this world passeth away. And I wish you to be without care. The unmarried careth for the things of the Lord, how he may please the Lord ; but he that is married careth for the things of the world, how he may please his wife. There is a difference between the wife and the virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit ; but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit ; not that I may cast a snare on you ; but for what is becoming, and for attention to the Lord without distraction. But if any man think it unbecoming to his unmarried state, if he pass the flower of his age, and need so require, let him do what he will, he sinneth not, let them marry. But he that standeth stedfast in his own heart, having no necessity, but hath power over his own will, and hath so determined in his heart to keep his unmarried state, doeth well. So then he that marrieth doeth well, but he that marrieth not doeth better. The wife is bound as long as her husband liveth ; but if her husband be dead, she is free to be married to whom she will ; only in the Lord. But in my judgment she is happier if she so abide ; and I think that I also have the spirit of God.

Now about things offered to idols, ' We know'—for ' we all have knowledge.' Knowledge puffeth up, but love edifieth ; and if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known by him. Therefore about the eating of things offered to idols, ' We know that an idol is nothing in the world, and that there is none other God but one. For though there be what are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) yet to us there is one God, the Father, of whom are all things and we for him;

7 'and one Lord, Jesus Christ, through whom are all  
7 things, and we through him.' But there is not in all  
men this knowledge ; for some, with conscience of the idol  
unto this hour, eat it as offered to an idol ; and their con-  
8 science being weak is defiled. 'And meat bringeth us not  
'before God ; for neither if we eat are we the better ; nor  
9 'if we eat not are we the worse.' But take heed lest by  
any means this liberty of your's become a stumblingblock  
10 to the weak. For if any man see thee, that hast  
knowledge, lying at meat in an idol's temple, will not the  
conscience of him that is weak be emboldened to eat the  
11 things offered to idols ? And for thy knowledge shall the  
12 weak brother perish, for whom Christ died ? And thus,  
when ye sin against the brethren, and wound their weak  
13 conscience, ye sin against Christ. Wherefore, if meat  
maketh my brother to sin, I will eat no flesh till the end  
of the world, lest I make my brother to sin.

1 Am not I free ? am not I an apostle ? have not I seen  
Jesus Christ our Lord ? are not ye my work in the Lord ?  
2 If to others I be not an apostle, at least I am to you ; for  
3 ye are the seal of my apostleship in the Lord. This is  
4 my defence to those who examine me. Have not we a  
5 right to eat and drink ? Have not we a right to lead  
about a sister as a wife, as well as the other apostles,  
6 and the brethren of the Lord, and Cephas ? Or I only  
and Barnabas, have not we a right to forbear working ?  
7 Who is a soldier at any time at his own charge ? who  
planteth a vineyard, and eateth not of the fruit thereof ?  
or who tendeth a flock, and eateth not of the milk of the  
8 flock ? Say I these things as a man ? or saith not the  
9 law the same also ? For in the law of Moses it is written ;  
*Thou shalt not muzzle the trampling ox.* Doth God care  
10 for oxen, or saith he it altogether for our sakes ? Why  
for our sakes it was written, that the plougher should  
plough in hope, and the thresher be in hope of partaking.  
11 If we have sown unto you spiritual things, is it a great  
12 matter if we reap your carnal things ? If others partake  
of this power from you, should not we rather ? But we  
have not used this power, but bear all things, lest we  
should put a hindrance to the good tidings of Christ.

Know ye not that those who minister holy things live by the temple, and those that wait at the altar partake with the altar? Even so hath the Lord ordained that those who preach the good tidings should live by the good tidings. But I have used none of these things. And I have not written these things, that it should be so done to me; for it were better for me to die, than that any man should make my boast void. For if I preach the good tidings, I have nothing to boast of; for a necessity is laid upon me; for alas for me is it if I preach not the good tidings. For if I do this willingly, I have a reward; but if unwillingly I have been trusted with a charge, what is my reward then? So that while preaching the good tidings, I will make the good tidings of Christ without cost, so as not to abuse my power in the good tidings. For being free from all men, I have made myself slave to all, that I might gain the more men. And unto the Jews I became as a Jew, that I might gain Jews; to those under the law, as under the law, (not being myself under the law,) that I might gain them that are under the law; to those without a law, as without law, (not being myself without law to God, but under the law to Christ,) that I might gain them that are without a law. To the weak I became as weak, that I might gain the weak; I have become all things to all men, that I might by all means save some. And this I do for the good tidings' sake, that I may be a fellow-partaker with them. Know ye not that they who run in a race all run, but one only receiveth the prize? So run that ye may win. And every wrestler is temperate in all things. Now they do it that they may gain a corruptible, but we an incorruptible crown. I therefore so run, not as uncertainly; I so fight, not as beating the air; but I keep down my body and make it serve; lest when I have preached to others, I myself should be a castaway.

For I would not that ye should be ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea, and all were baptized unto Moses in the cloud and in the sea, and all ate the same spiritual meat, and all drank the same spiritual drink, (for they drank

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of a spiritual rock that followed ; and the rock was the Christ;) but with most of them God was not well pleased ; for they were overthrown in the desert. Now these things were done as our examples, that we might not be covetous of evil things, as they also coveted. Neither be ye idolaters, as were some of them ; as it is written ; *The people sat down to eat and drink, and rose up to play.* Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand. Neither let us tempt the Christ, as some of them also tempted, and were destroyed by the serpents. Neither murmur ye, as some of them also murmured, and were destroyed by the destroyer. And all these things happened to them for examples, and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall. No temptation hath taken you but what is common to man ; and God is faithful, who will not suffer you to be tempted above what ye are able ; but with the temptation will also make an escape, that ye may be able to bear it. Wherefore, my beloved, flee from idolatry. I speak as to wise men, judge ye what I say. The cup of blessing which we bless, is it not a partaking of the blood of Christ ? The bread which we break, is it not a partaking of the body of Christ ? For we the many are one bread, one body ; for we all partake of the one bread. Behold Israel after the flesh ; are not they who eat the sacrifices partakers with the altar ?

What then ? Do I say, that the idol is any thing, or that what is sacrificed to idols is any thing ? but,—that the things which the Gentiles sacrifice, *they sacrifice to demons, and not to God* ; and I would not that ye should be partakers with the demons. Ye cannot drink the cup of the Lord, and the cup of demons ; ye cannot partake of the Lord's table, and of the table of demons. Do we provoke the Lord to jealousy ? are we stronger than he ?

'All things are lawful.' But all things are not expedient. 'All things are lawful.' But all things edify not. Let no man seek his own, but that of another.

Whatever is sold in the market eat, questioning nothing for conscience' sake; for *the earth is the Lord's, and the fulness thereof*. If any of the unbelievers invite you, and ye wish to go, eat whatever is set before you, questioning nothing for conscience' sake. But if any man say to you, 'This hath been sacrificed to idols,' eat not for his sake that showed, and for conscience' sake; conscience, I say, not thine own, but that of the other. 'But why is my 'freedom judged by another's conscience? If I partake 'in thankfulness, why am I evil spoken of for that for 'which I give thanks?' Whether therefore ye eat, or drink, or do any thing, do all to the glory of God. Be void of offence both to the Jews, and to the Greeks, and to the church of God; as I also please all men in all things, not seeking the profit of myself, but of the many, that they may be saved. Be ye imitators of me, as I also of Christ.

Now I praise you, brethren, because ye remember me in all things, and keep the ordinances, as I delivered to you. And I wish you to know, that Christ is the head of every man; and the man the head of the woman, and God the head of Christ. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman praying or prophesying with her head uncovered, dishonoureth her head; for that is one and the same as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover the head, being the image and glory of God; but woman is the glory of man. For man was not of woman, but woman of man; neither was man created for the woman, but woman for the man. Therefore the woman ought to have power on her head because of the preachers. Nevertheless neither is the woman without the man, nor the man without the woman, in the Lord. For as the woman was of the man, so is the man also by the woman; but all things are from God. Judge among yourselves; is it becoming for a woman to pray to God uncovered? Doth not nature itself teach you, that if a man have long hair it is a shame to him?

15 But that if a woman have long hair it is a glory to her ?  
16 For the hair is given to her for a covering. But if any man thinketh to be quarrelsome, we have no such custom, neither have the churches of God.

17 Now in mentioning this I praise not that ye are come together not for the better, but for the worse. For first, when ye come together in church, I hear that there be divisions among you, and I believe it in part. For there must also be sects among you, that they who are approved may be shown among you. When ye come together therefore in one place, it is not eating the Lord's supper. 21 For in eating each snatcheth his own supper ; and one is hungry, and one is drunken. What ? have ye not houses to eat and drink in ? Or despise ye the church of God, and shame ye them that have not ? What shall I say to you ? Shall I praise you ? In this I praise you not. For I received from the Lord, what I also have delivered to you, that the Lord Jesus, in the night in which he was betrayed, took a loaf, and when he had given thanks, he brake it, and said ; 'This is my body which is broken for 25 you ; this do in remembrance of me.' And in like manner the cup, after supper, saying ; 'This cup is the 'new covenant in my blood ; this do, as often as ye drink, 'in remembrance of me.' For as often as ye eat this bread, and drink this cup, ye declare the Lord's death till 27 he come. Wherefore whoever shall eat the bread, or drink the cup of the Lord, unworthily, will be guilty of the body and blood of the Lord. But let a man examine 28 himself, and thus eat of the bread, and drink of the cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh judgment against himself, not discerning the Lord's body. For this cause many among you are weak, 31 and sick, and a good many are asleep. For if we discerned 32 ourselves, we should not be judged ; but when we are 33 judged by the Lord, we are chastened, that we may not be condemned with the world. Wherefore, my brethren, 34 when ye come together to eat, tarry one for another. If any one hunger, let him eat at home ; that ye come not together unto judgment ; and the rest will I set in order when I come.

Now about spiritual things, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto dumb idols, as ye were led. Wherefore I give you to understand, that no man speaking by the spirit of God calleth Jesus accursed; and no man can say that Jesus is the Lord, but by the holy spirit. Now there are differences of gifts, but the same spirit. And there are differences of services, but the same Lord. And there are differences of workings, but the same God, who worketh all things in all men. And to each is given the manifestation of the spirit for his profit. For to one is given by the spirit the word of wisdom; and to another the word of knowledge, after the same spirit; and to another faith, in the same spirit; and to another the gifts of healing, in the same spirit; and to another the working of mighty works, and to another prophecy, and to another discerning of spirits, and to another kinds of languages, and to another the interpretation of languages. But all these worketh one and the same spirit, dividing to each man severally as it will. For as the body is one, and hath many members, and all the members of the one body, being many, are one body; so also is the Christ. For in one spirit we were all baptized into one body; whether Jews or Greeks, whether slaves or free; and have been all made to drink into one spirit. For the body is not one member, but many. If the foot should say; 'Because I am not the hand, I am not of the body;' is it therefore not of the body? And if the ear should say; 'Because I am not the eye, I am not of the body;' is it therefore not of the body? If the whole body were eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them on the body, as he would. And if they were all one member, where were the body? Whereas they are many members, but one body. The eye cannot say to the hand; 'I have no need of thee;' nor again the head to the feet; 'I have no need of you.' But much more necessary are those members of the body which seem to be more feeble. And those parts of the body which we think less honourable, upon these we bestow more

abundant honour; and our uncomely parts have more  
24 abundant comeliness; for our comely parts have no need.  
But God hath put together the body, having given  
25 more abundant honour to the part that lacked, so that  
there should be no division in the body, but that the  
26 members should have the same care one for another. And  
whether one member suffer, all the members suffer with  
27 it; or one member be honoured, all the members rejoice  
with it. Now ye are Christ's body and members severally.

28 And God hath placed some in the church, first apostles,  
secondly prophets, thirdly teachers, then mighty works,  
then gifts of healings, helps, governments, kinds of  
29 languages. Are all apostles? Are all prophets? Are all  
30 teachers? Are all mighty workers? Have all gifts of  
healing? Do all speak with languages? Do all interpret?  
31 But be zealous after the better gifts, and I am showing  
you a yet more excellent way.

1 Though I speak with the languages of men and of  
angels, and have not love, I am become sounding brass,  
2 or a tinkling cymbal. And though I have prophecy, and  
understand all mysteries and all knowledge, and though  
I have all faith, so as to remove mountains, and have not  
3 love, I am nothing. And though I give all my goods in  
alms, and though I give my body that I may be burned,  
4 and have not love, it profiteth me nothing. Love is  
patient, is kind; love envieth not; love vaunteth not itself,  
5 is not puffed up, behaveth not unseemly, seeketh not its  
6 own, is not provoked, thinketh no evil, rejoiceth not at  
7 injustice, but rejoiceth in truth, beareth all things, be-  
lieveth all things, hopeth all things, endureth all things.  
8 Love never faileth; but whether there be prophesyings,  
they will be done away; whether languages, they will  
9 cease; whether knowledge, it will be done away. For we  
10 know in part, and we prophesy in part; but when that  
which is perfect is come, then that which is in part will  
11 be done away. When I was a child, I spake as a child,  
I thought as a child, I reasoned as a child; but when I  
12 became a man, I put away childish things. For now we  
see in a mirror darkly; but then face to face. Now I  
know in part; but then I shall know even as I am known.

Whereas faith, hope, and love, these three will remain ; but the greatest of these is love. 13

Follow after love, and be zealous after spiritual things, but rather that ye may prophesy. For he that speaketh in a language, speaketh not to men but to God, for no man understandeth ; but in spirit he speaketh mysteries. But he that prophesieth speaketh to men edification, and exhortation, and comfort. He that speaketh in a language edifieth himself ; but he that prophesieth edifieth the church. I would that ye all spake with languages, but rather that ye prophesied ; for greater is he that prophesieth than he that speaketh with languages, unless he interpret, that the church may receive edifying. And now, brethren, if I come to you speaking with languages, what shall I profit you, unless I shall speak to you either by revelation, or by knowledge, or by prophesying, or by teaching ? So lifeless things giving sound, whether a pipe or harp, unless they give a distinction in the sounds, how will it be known what is piped or what is harped ? For if a trumpet give an uncertain sound, who will prepare for battle ? So also ye, unless by the tongue ye utter a word with a meaning, how shall what is spoken be understood ? for ye will be speaking to the wind. There are, it may be, so many kinds of voices in the world, and none of them without meaning ; but if I know not the meaning of the voice, I shall be to the speaker a barbarian, and the speaker a barbarian to me. Even so ye, when ye are zealous after spiritual things, seek that ye may excel for the edifying of the church. Wherefore let him that speaketh in a language pray so that he may interpret. For if I pray in a language, my spirit prayeth, but my understanding is unfruitful. What is it then ? I will pray with the spirit, and I will pray with the understanding also ; I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that filleth the place of the unlearned man say the 'Amen' at thy giving of thanks ? since he understandeth not what thou sayest. For thou indeed givest thanks well, but the other is not edified. I give thanks to God, speaking 16

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19 with languages, more than ye all ; yet in a church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in a language. Brethren, be not children in your understandings ; but in malice be ye babes, and in your understandings be ye full grown. In the law it is written ; *In foreign languages, and with other lips, will I speak to this people, and yet they will not hear me, saith the Lord.* 20 Wherefore the languages are for a sign, not to the believers, but to the unbelievers ; but the prophesying is 21 not for the unbelievers, but for the believers. If therefore the whole church be come together into one place, and all speak with languages, and there come in unlearned men, or unbelievers, will they not say that ye are 22 mad ? But if all prophesy, and an unbeliever, or unlearned man, come in, he is convinced by all, he is made 23 to examine by all, and the secrets of his heart are shown ; and so falling on his face he will worship God, and report 24 that God is really among you. How is it then, brethren ? when ye come together, each of you hath a psalm, hath 25 teaching, hath a language, hath a revelation, hath interpretation ; let all things be done for edification. If any 26 man speak in a language, let it be by two, or at the most 27 by three ; and separately, and let one interpret. But if 28 there be no interpreter, let him be silent in the church ; 29 and let him speak to himself and to God. And of the 30 prophets let two or three speak, and let the others judge ; 31 but if any thing be revealed to another that sitteth by, 32 let the first hold his peace. For ye can all prophesy one 33 by one, that all may learn, and all may be comforted. 34 And the spirits of prophets are subject to prophets ; for 35 He is not the God of confusion, but of peace. As in all 36 the churches of the saints, let your women keep silence 37 in the churches ; for it hath not been permitted to them to speak, but to be under obedience, as also the law saith. And if they wish to learn any thing, let them ask their husbands at home ; for it is a shame for women to speak in church. What ? from you did the word of God come ? or to you alone did it come ? If any man think himself a prophet, or a spiritual person, let him acknowledge

that what I write to you are the commands of the Lord ; but if any man be ignorant, let him be ignorant. Wherefore, brethren, be zealous after prophesying, and forbid not the speaking with languages ; but let all things be done decently and in order.

And I wish you to know, brethren, as to the good tidings which I preached to you, and which ye received, and in which ye stand, and by which ye are being saved, by what reasoning I preached to you, if ye hold it; otherwise ye believed in vain. For I delivered to you among the first things what I also received, how Christ died for our sins, according to the scriptures ; and that he was buried, and that he was raised on the third day, according to the scriptures ; and that he was seen by Cephas, and then by the twelve. Then he was seen by above five hundred brethren at once ; of whom the greater part remain until now, but some are gone to rest. Then he was seen by James ; then by all the apostles. And last of all he was seen by me also, as by the one born out of due time. For I am the least of the apostles, who am not meet to be called an apostle, because I persecuted the church of God. But what I am I am by the grace of God ; and his grace which came upon me was not in vain, but I laboured more abundantly than they all ; yet not I, but the grace of God which was with me. Therefore whether I, or they, so we preach, and so ye believed. Now if Christ be preached that he was raised from the dead, how say some among you that there is no resurrection of the dead ? But if there be no resurrection of the dead, Christ hath not been raised ; and if Christ hath not been raised, then is our preaching vain, and your faith also vain. And we are also found false witnesses of God ; because we have witnessed of God that he raised up Christ, whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, Christ hath not been raised ; and if Christ hath not been raised, your faith is vain, ye are yet in your sins. Then they also who are gone to rest in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. Whereas Christ hath been raised from

the dead, the firstfruits of them that are gone to rest.  
21 For since by man came death, by man also will come a  
22 resurrection of the dead. For as in Adam all die, even  
23 so in Christ will all be made alive. But each in his own  
24 order; Christ the firstfruits; then they that are Christ's  
25 at his coming; then will be the end, when he shall have  
delivered up the kingdom to the God and Father, when He  
shall have destroyed all rule and all authority and power.  
26 For he must reign until *He shall have put all enemies  
under his feet.* The last enemy that will be destroyed is  
27 death; for *He hath put all things under his feet.* But  
when it said; *All things are put under;* it is clear that  
28 He is excepted who put all things under him. And  
when all things are put under him, then will the Son  
himself also be put under Him that put all things under  
29 him; that God may be all in all. Else what shall they  
do who are being baptized over the dead, if the dead are  
not raised at all? why are they then being baptized over  
30 them? And why stand we in jeopardy every hour?  
31 I swear by your boast which I have in Jesus Christ our  
32 Lord, I die daily. If I fought with beasts in the shape  
of men at Ephesus, what good was it to me? If the  
dead rise not, *let us eat and drink; for tomorrow we die.*  
33 Be not deceived, *Evil communications corrupt good man-  
34 ners.* Awake to righteousness, and sin not; for some  
have not the knowledge of God; I speak to your shame.

35 But somebody will say, 'How are the dead raised?  
36 'and in what body do they come?' Fool! what thou  
37 sowest is not brought to life, unless it die; and what thou  
sowest, thou sowest not the body that will be born, but a  
38 bare seed, perhaps of wheat, or of one of the others; but  
God giveth it a body as he would, and to each of the  
39 seeds its own body. All flesh is not the same flesh; but  
there is one flesh of men, another of beasts, another  
40 of fishes, and another of birds. And there are bodies  
heavenly, and bodies earthly; but the glory of the hea-  
41 venly is one, and of the earthly another. There is one  
glory of the sun, and another glory of the moon, and  
another glory of the stars; for star differeth from star in  
42 glory. So also is the resurrection of the dead. It is

sown in corruption, it is raised in incorruption ; it is sown in dishonour, it is raised in glory ; it is sown in weakness, it is raised in power ; it is sown an animal body, it is raised a spiritual body. There is an animal body, and there is a spiritual body. And so it is written ; *The first man*, Adam, *was made a living soul*, the last Adam a life-giving spirit. Howbeit the spiritual was not the first thing, but the animal ; afterward the spiritual. The first man was of the earth, earthy ; the second man, the Lord from heaven. As was the earthy, such are also they that are earthy ; and as is the heavenly, such are they also that are heavenly ; and as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, nor doth corruption inherit incorruption.

Behold, I show you a mystery ; we shall not all go to rest, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For it will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal put on immortality. And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will come to pass the word that is written ; *Death is swallowed up in victory.*—*O death, where is thy sting ? O hell, where is thy victory ?* And the sting of death is sin ; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

Now about the collection for the saints, as I have given order to the churches of Galatia, even so do ye. On the first day of the week let each of you lay by him, storing up as he may have prospered, so that when I am come, there be then no collections. And when I come, whomsoever ye shall approve, them will I send by letters to carry your favour to Jerusalem. And if it be meet that I go also, they shall go with me. And I will come to you

when I have passed through Macedonia ; for I am to pass  
6 through Macedonia. And perhaps I shall abide, or even  
7 winter with you, that ye may send me forward wherever I  
8 go. For I will not see you now in passing ; for I hope  
9 to tarry some time with you, if the Lord permit. But I  
shall tarry at Ephesus until the Pentecost ; for a great  
and strong door is opened to me, and there are many  
adversaries.

10 Now if Timothy come, see that he be with you without  
fear ; for he worketh the work of the Lord, as I also do.  
11 Let no man therefore despise him, but send him forward  
in peace, that he may come to me ; for I look for him  
12 with the brethren. And about our brother Apollos, I  
greatly begged him to come to you with the brethren ;  
but his will was not at all to come now ; but he will come  
13 when he shall be at leisure. Watch ye, stand fast in the  
14 faith, be ye men, be strong, let all your doings be done in  
15 love. And I beseech you, brethren ; (ye know the house  
16 have set themselves to the service of the saints ;) that ye  
submit yourselves to such, and to every fellow-worker and  
17 labourer. And I am glad of the coming of Stephanas  
and Fortunatus and Achaicus ; for what was lacking on  
18 your part they have supplied ; for they have refreshed  
19 my spirit and your's ; therefore esteem such men. The  
churches of Asia greet you. Aquilas and Priscilla greet  
you much in the Lord, with the church that is in their  
20 house. All the brethren greet you. Greet ye one an-  
other with a holy kiss.

21 22 The greeting of me Paul with mine own hand. If any  
one love not the Lord Jesus Christ let him be cursed,  
23 Maran-atha. The grace of the Lord Jesus Christ be  
24 with you. My love be with you all in Christ Jesus ;  
amen.

## THE SECOND EPISTLE OF

## PAUL TO THE CORINTHIANS.

**P**AUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the church of God that is at Corinth, with all the saints that are in all Achaia ; grace be to you, and peace, from God our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforteth us in all our trouble, that we may be able to comfort those who are in any trouble by the comfort wherewith we ourselves are comforted by God ; for as the sufferings of Christ abound in us, so our comfort also aboundeth by Christ. And whether we be troubled, it is for your comfort and salvation ; whether we be comforted, it is for your comfort, which is effectual in enduring the same sufferings, which we also suffer. And our hope for you is stedfast ; knowing that as ye are partakers of the sufferings, so also will ye be of the comfort. For we would not, brethren, have you ignorant of our trouble which befell us in Asia, that we were pressed out of measure above strength, so that we despaired even of life ; yea, we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead ; who from so great a death delivered us, and doth deliver ; in whom we trust that he yet will deliver us ; ye also helping in prayer for us, so that from many mouths thanks may be given by many for us for our gift.

For our boast is this, the witness of our conscience, that in simplicity and godly sincerity, not in fleshly wisdom, but in the grace of God, we have behaved ourselves in the world, and especially towards you. For we write none other things to you than what ye read and esteem ; and I trust that ye will esteem even to the end,

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14 as also ye have esteemed us in part ; that we are your boast, as also ye will be our's in the day of the Lord Jesus.  
15 And in this trust I wished to come to you before, that ye  
16 might have a second favour ; and to pass by you into  
17 Macedonia, and again from Macedonia to come to you, and  
18 by you to be sent forward toward Judea. When therefore  
I was thus minded did I use lightness ? Or what I  
19 purpose do I purpose according to the flesh, that with me  
there should be Yea yea, and Nay nay ? But God be  
trusted, that our word toward you was not Yea and Nay.  
20 For the Son of God, Jesus Christ, who was preached  
among you by us, by me and Silvanus and Timothy, was  
21 not Yea and Nay, but in him was Yea. For whatever  
were the promises of God, in him was Yea, and in him was  
22 Amen, unto the glory of God by us. And he that  
establisheth us with you in Christ, and anointed us, is  
23 God ; who hath also sealed us, and given the earnest of the  
spirit in our hearts. Now I call on God as a witness upon  
24 my soul, that to spare you I came not yet to Corinth. Not  
because we are masters of your faith, but we are fellow-  
1 workers of your joy ; for by the faith ye stand. But I  
determined this with myself, not to come again to you in  
2 grief. For if I grieve you, who then is to make me glad,  
3 but he that is grieved by me ? And I wrote this same to  
you, lest when I came I should have grief from them of  
whom I ought to rejoice ; having confidence in you all,  
4 that my joy is that of you all. For out of much trouble  
and anguish of heart I wrote to you with many tears, not  
that ye should be grieved, but that ye might know the  
love which I have more especially toward you.

5 And if a certain person have caused grief, he hath caused  
grief not to me, but in part (that I may not press heavily)  
6 to you all. Enough for such a man is this censure, which  
7 was by the majority. So that on the contrary ye ought  
rather to forgive and comfort, lest such a man should be  
8 swallowed up with overmuch sorrow. Wherefore I be-  
9 seech you to confirm your love to him. For to this end  
10 also I wrote that I might know the proof of you, whether  
ye be obedient in all things. But to whom ye forgive  
any thing, I do also ; for what I have forgiven, if I have

forgiven any thing, is for your sakes in the person of Christ ; lest we be overreached by Satan ; for we are not ignorant of his devices. 11

Now when I came to Troas on the good tidings of Christ, and a door was opened unto me in the Lord, I had no rest in my spirit, on not finding Titus my brother ; but taking leave of them, I went thence to Macedonia. 12  
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Now thanks be to God, who always leadeth us to triumph in Christ, and sheweth the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are being saved, and in them that are perishing ; to these a savour of death unto death, and to those a savour of life unto life. And who is sufficient for these things ? For we are not as the many, adulterating the word of God ; but as in sincerity, but as from God, in the sight of God, we speak in Christ. 14  
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Are we beginning again to recommend ourselves ? Or need we, as some do, letters of recommendation either to you or of recommendation from you ? Ye are our letter, written on our hearts, known and being read by all men ; since ye are manifestly the letter of Christ ministered by us, written not with ink, but with the spirit of the living God, not on tablets of stone, but on fleshy tablets of the heart. 1  
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And such trust have we through Christ toward God ; not that we are sufficient of ourselves to count upon any thing as from ourselves, but our sufficiency is from God ; who also hath fitted us to be ministers of a new covenant, not of the letter, but of the spirit ; for the letter killeth, but the spirit giveth life. But if the ministry of death, engraven in letters upon stones, was done with glory, so that the children of Israel could not look stedfastly at the face of Moses, for the glory of his face, which was to be done away ; how much more will the ministry of the spirit be with glory ! For if the ministry of condemnation be glory, much more doth the ministry of righteousness exceed in glory. For what was made glorious was not made glorious in this respect, because of the glory that overpowereh. For if what was to be done away was by glory, much more what remaineth is in glory. Having therefore 4  
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13 such a hope, we use great plainness of speech ; and not, as Moses put a veil over his face, that the children of Israel should not look stedfastly at the end of what was to 14 be done away. But their minds were blinded ; for until this day the same veil remaineth, not withdrawn, over the 15 reading of the Old Covenant, because it is done away in Christ. But even until this day, when Moses is read, the 16 veil lieth on their heart. But when it shall turn to the 17 Lord, the veil will be taken away. And the Lord is the spirit ; and where the spirit of the Lord is, there is 18 freedom. But we all with unveiled face, reflecting back the glory of the Lord, are changed into the same image from glory to glory, as from the Lord, the spirit.

1 Therefore having this ministry, as we have received 2 mercy we faint not, but have renounced the hidden things of shame, not walking in craftiness, nor adulterating the word of God ; but by shewing the truth recommending ourselves to every man's conscience in the sight of God. 3 But if indeed our good tidings be veiled, they are veiled 4 to them that are lost. Among whom the god of this age hath blinded the minds of the unbelievers, lest the light of the glorious good tidings of Christ, who is the image of 5 God, should shine. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for 6 Jesus' sake. For it is God, who commanded light to shine out of darkness, that hath shone in our hearts for the light of the knowledge of God's glory in the face of Jesus Christ.

7 And we have this treasure in earthen vessels, that the excellency of the power may be God's, and not from us. 8 We are pressed on every side, but not crushed ; doubtful, 9 but not in despair ; persecuted, but not forsaken ; cast 10 down, but not destroyed ; always bearing about in the body the dying of Jesus, that the life also of Jesus may be 11 shewn in our body. For we while living are always delivered up to death for Jesus' sake, that the life also of 12 Jesus may be shewn in our mortal flesh. So death 13 worketh in us, but life in you. And having the same spirit of faith, according as it is written, *I believed, and therefore have I spoken*, we also believe, and therefore

14 speak ; knowing that He who raised up the Lord Jesus  
15 will raise up us also through Jesus, and will present us  
16 together with you. For all things are for your sakes, that  
17 the grace which abounded through the many may make  
18 the thanksgiving overflow to the glory of God. Therefore  
1 we faint not ; and even if our outward man perish, yet the  
2 inward is renewed day by day. For the momentary  
3 lightness of our trouble worketh for us from abundance to  
4 abundance an eternal weight of glory ; while we look not  
5 at the things that are seen, but at those which are unseen ;  
6 for the things that are seen are for a season, but the  
7 things unseen are everlasting. For we know that if our  
8 earthly house of the tabernacle were dissolved, we have a  
9 building from God, a house not made with hands, ever-  
10 lasting in heaven. For in this we groan, desiring to be  
11 covered with our dwelling which is to come from heaven.  
12 And if we are covered we shall not be found naked. For  
13 we that are in the tabernacle do groan, being burdened ;  
14 for which we wish not to be unclothed, but clothed, that  
15 mortality may be swallowed up by life. Now he that hath  
16 wrought us to this same end is God, who also hath given  
17 to us the earnest of the spirit. Therefore we are always  
18 of good courage, knowing that while we are at home in  
1 the body, we are absent from the Lord, (for we walk by  
2 faith, not by sight,) and we are of good courage, being  
3 willing rather to be absent from the body and to be at  
4 home with the Lord. Wherefore we labour, that whether  
5 at home or absent we may be well pleasing to him. For  
6 we must all appear before the judgment seat of the  
7 Christ ; that each may receive for the things which he  
8 hath done in the body, whether it be good or bad.

9 Knowing therefore the terror of the Lord, we are per-  
10 suading men, and have been made manifest to God ; and  
11 I trust also are made manifest in your consciences. For  
12 we are not again recommending ourselves to you, but are  
13 giving you occasion to boast for us ; that ye may have  
14 somewhat against them who boast in face but not in heart.  
15 For whether we be beside ourselves, it is for God ; or  
16 whether we be wise, it is for you. For the love of Christ  
17 constraineth us, because we thus judge, that if one died

15 for all, then all died ; and that he died for all, that they  
16 who live should no longer live to themselves, but to him  
17 who died and rose for them. So that we henceforth know  
18 no one after the flesh ; and though we once knew Christ  
19 after the flesh, yet now we know him no longer. So that  
20 if any one be in Christ he is a new creature ; the old  
21 things are passed away, behold, all are become new. And  
22 all things are from God, who reconciled us to himself by  
23 Jesus Christ, and hath given to us the ministry of recon-  
24 ciliation. So that God was by Christ reconciling the  
25 world to himself, not imputing their trespasses to them ;  
26 and hath committed unto us the word of reconciliation.  
27 Therefore we are ambassadors for Christ, as though God  
28 besought through us ; we, for Christ, beseech you, 'be ye  
29 'reconciled to God.' For him, who knew not sin, hath  
30 He made to be sin for us ; that we by him might be made  
31 the righteousness of God. We then as fellow-labourers  
32 beseech you not to receive the grace of God in vain. (For  
33 it saith ; *I have heard thee in an acceptable time, and in*  
*the day of salvation I have helped thee* ; behold, now is the  
34 most acceptable time ; behold, now is the day of salva-  
35 tion.) We give to none offence in any thing, that the  
36 ministry be not blamed ; but in all things recommending  
37 ourselves as God's ministers with much patience ; in  
38 troubles, in necessities, in straits, in stripes, in prisons, in  
39 tumults, in labours, in watchings, in fastings, by pureness,  
40 by knowledge, by patience, by kindness, by a holy spirit,  
41 by love unfeigned, by the word of truth, by the power of  
42 God ; through the armour of righteousness on the right  
43 hand and on the left, through glory and dishonour,  
44 through evil report and good report ; as deceivers yet  
45 trustworthy, as unknown yet well known, as dying yet  
46 behold we live, as chastened yet not killed, as sorrowful  
47 yet always rejoicing, as poor yet making many rich, as  
48 having nothing yet possessing all things. Our mouth is  
49 opened to you, Corinthians, our heart is enlarged. Ye  
50 are not straitened in us, but ye are straitened in your  
51 own bowels. Now as a repayment for the same, I speak  
52 as to my children, be ye also enlarged. Be ye not un-  
53 equally yoked with unbelievers ; for what fellowship hath

righteousness and unrighteousness? and what communion hath light with darkness? what agreement hath Christ with Belial? or what part hath a believer with an unbeliever? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God said, *I will dwell among them, and walk among them; and I will be their God, and they shall be my people.* Wherefore, *come out from among them, and be ye separate*, saith the Lord, *and touch not an unclean thing, and I will receive you; and, I will be to you as a father, and ye shall be to me as sons and daughters*, saith the Lord almighty. Having therefore these promises, beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

Make room for us; we have wronged no man, we have corrupted no man, we have defrauded no man. I speak not for condemnation; for I said before, that ye are in our hearts to die together and to live together. Great is my boldness of speech toward you, great is my boast for you; I am filled with comfort, and overflow with joy under all our trouble. For when we came into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. But God, who comforteth the lowly, comforted us by the coming of Titus; and not by his coming only, but also by the comfort wherewith he was comforted in you, when he told us your desire, your mourning, your zeal toward me; so that I rejoiced the more. For though I grieved you by that letter, I do not repent, though I did repent; for I see that that letter grieved you, though but for an hour. Now I rejoice, not that ye were grieved, but that ye were grieved unto repentance; for ye were grieved in regard to God, so that ye were in nothing hurt by us. For sorrow in regard to God worketh repentance unto salvation which is never repented of; but the sorrow of the world worketh death. For behold, this same thing, that ye were grieved in regard to God, what carefulness it wrought in you; yea what clearing of yourselves, yea what indignation, yea what fear, yea what desire, yea what zeal, yea what punishing! In all things ye have

12 proved yourselves to be clear in this matter. Indeed though I wrote to you, it was not for the sake of him that did the wrong, nor for the sake of him that was wronged, but that our care for you in the sight of God  
13 might appear unto you. Therefore we were comforted in your comfort, and exceedingly the more rejoiced in the joy of Titus, because his spirit was refreshed by you all ;  
14 for if I have boasted any thing to him of you, I have not been made ashamed ; but as we spake all things to you in truth, even so our boasting to Titus is become a truth.  
15 And his tenderness is more abundant toward you, whilst he remembereth the obedience of you all, how with fear  
16 and trembling ye received him. I rejoice that in all things I have confidence in you.

1 Now we wish you to know, brethren, as to the godly munificence which has been bestowed among the churches of  
2 Macedonia, how in a great trial of trouble the abundance of their joy and their deep poverty abounded unto the riches of  
3 their liberality. For up to their means, as I bear witness, and beyond their means they did it of their own accord,  
4 begging with much intreaty our favour and distribution  
5 of the ministering to the saints ; and, as we had not hoped, they gave themselves first to the Lord, and then  
6 to us, by the will of God. So that we desired Titus,  
7 that as he had begun, so he would finish among you  
8 also this munificence ; and that as ye abound in every thing, in faith, and utterance, and knowledge, and all diligence, and in your love to us, so ye may abound in  
9 this munificence also. I speak not by way of command, but by the forwardness of others to prove the sincerity of  
10 your love also. For ye know the munificence of our Lord Jesus Christ, that he was poor for your sakes,  
11 though rich, that ye by his poverty might be rich. And herein I give an opinion ; for this is best for you, who were beforehand not only in doing, but were a year be-  
12 forehand in willing. Now therefore finish the doing,  
13 that as there was a readiness to will, so also there may be a finishing, out of what ye have. For if there be first a readiness, it is acceptable according to what a man hath, not according to what he hath not. Not that there

should be ease to others and trouble to you, but by way 14  
of equality ; at this time let your abundance supply 15  
their want, so that also their abundance may supply your 16  
want ; so that there may be an equality ; as it is 17  
written ; *He that had much, had nothing over ; and he* 18  
*that had little, had no lack.* And thanks be to God who 19  
put the same care for you into the heart of Titus ; for 20  
indeed he accepted the exhortation ; but being more 21  
diligent, he went of his own accord unto you. And we 22  
have sent with him the brother whose praise in the good 23  
tidings is through all the churches ; and not only so, but 24  
who was also chosen by the churches as our fellow- 25  
traveller with this munificence, which is administered 26  
by us to the glory of the Lord himself ; and at our desire ; 27  
so that we avoid this, that any one should blame us for 28  
this abundance being administered by us ; for we con- 29  
sider what is right, not only in the sight of the Lord, 30  
but in the sight of men. And we have sent with them 31  
our brother, whom we have often proved diligent in 32  
many things, but now much more diligent from his great 33  
confidence in you. If ye inquire about Titus, he is my 34  
partner and fellow-labourer towards you ; if our brethren 35  
are inquired about, they are the messengers of the 36  
churches, the glory of Christ. Therefore shew ye to them, 37  
in the sight of the churches, the proof of your love, and 38  
of our boasting for you.

But about the ministering to the saints it is superfluous 1  
for me to write to you. For I know your readiness, for 2  
which I am boasting of you to the Macedonians, that 3  
Achaia was ready a year ago ; and your zeal hath pro- 4  
voked the more. And I have sent the brethren lest our 5  
boasting of you should be in vain in this matter ; that, 6  
as I said, ye might be ready ; lest if the Macedonians 7  
come with me, and find you unprepared, we (not to say, 8  
ye) should be ashamed of this confidence. Therefore 9  
I thought it necessary to exhort the brethren, that they 10  
should go before unto you, and make up beforehand your 11  
promised bounty, that it might be ready as bounty, and 12  
not as coveted. And in this, he that soweth sparingly 13  
will reap also sparingly, and he that soweth bountifully 14

7 will reap also bountifully. Each do as he purposeth in  
8 his heart; not grudgingly or of necessity; for *God*  
*lovethe a cheerful giver.* And God is able to make all  
9 munificence abound toward yourselves, that ye, always  
having all sufficiency in all things, may abound toward  
10 every good work; as it is written; *He hath scattered,*  
*he hath given to the poor, his righteousness remaineth to*  
*the end of the world.* And *He that supplieth seed to the*  
*sower and bread for food* will supply and multiply your  
11 sowing, and will increase the fruits of your righteousness;  
12 that ye may be enriched in every thing to all bountiful-  
ness, which causeth through us thanksgiving to God.  
13 For the ministering of this service not only supplieth  
the wants of the saints, but is abundant also by many  
14 thanksgivings to God; while by the experience of this  
ministry they glorify God in the subjection of your pro-  
fession unto the good tidings of Christ, and in the  
15 bountifulness of your distribution to them and to all men,  
and in their prayer for you, as they long after you for  
the overflowing godly munificence in you. And thanks  
be to God for his unspeakable gift.

1 Now I Paul myself beseech you by the meekness and  
2 gentleness of Christ, being in person lowly among you,  
3 but when absent bold toward you; and I beg that I  
may not when present be bold with that confidence,  
wherewith I think to be bold against some, who think  
3 of us as walking according to the flesh. For though we  
4 walk in the flesh, we do not war after the flesh; (for the  
weapons of our warfare are not fleshly, but mighty  
before God for the pulling down of strong holds),  
5 casting down imaginations, and every height raised  
against the knowledge of God, and leading captive every  
6 thought unto the obedience of Christ, and holding our-  
selves in readiness to punish all disobedience, when your  
obedience is fulfilled.

7 Do ye look on things according to appearance? If any  
one is persuaded in himself that he is Christ's, let him of  
himself think this again, that, as he is Christ's, so also are  
8 we. For if I should boast somewhat abundantly of  
our authority, which the Lord hath given us for edification

and not for your destruction, I shall not be ashamed ; that I may not seem as though I would frighten you by my letters. 'For his letters,' saith he, 'are weighty and powerful ; but his bodily presence weak and his speech contemptible.' Let such an one think this, that, such as we are in word by letters when absent, such shall we be also in deed when present. For we dare not rank or compare ourselves with some of those who commend themselves ; but they, measuring themselves by themselves, and comparing themselves with themselves, are not wise. But we will boast, not of things beyond our measure, but according to the measure of the line which the God of measure hath allotted to us, that we shall reach even unto you. For we do not overstretch ourselves, as though we reached not unto you, for we have come as far as to you on the good tidings of Christ. Not boasting of things beyond our measure, in other men's labours ; but having hope, when your faith is increased, that we shall among you be enlarged according to our line abundantly, to preach the good tidings in the regions beyond you ; not to boast in another man's line of things prepared. But *he that boasteth, let him boast in the Lord.* For not he that commendeth himself is approved, but whom the Lord commendeth.

I wish that ye would bear with me a little in my folly ; and indeed ye do bear with me. For I am jealous for you with a godly jealousy ; for I have fitted you for one husband, to present you as a chaste virgin to Christ ; but I fear lest, as the serpent deceived Eve by his craft, so your minds should be corrupted from the simplicity that is towards Christ. For if he that is coming preacheth another Jesus, whom we have not preached, or if ye receive another spirit which ye have not received, or other good tidings which ye have not accepted, ye might well bear with him. For I think myself not at all behind the very best of the apostles. For though I be rude in speech, yet I am not in knowledge ; but we have been thoroughly made manifest among you in all things. Have I committed sin in humbling myself that ye might be raised, because I preached the good tidings of God to you

8 without cost? I robbed other churches, taking wages for  
9 serving you; and when I was present with you and in  
want, I was a charge to nobody. For the brethren who  
10 came from Macedonia supplied my wants; and in every  
thing I kept myself and will keep myself from being  
11 burdensome to you. As the truth of Christ is in me, this  
12 boast of mine shall not be stopped in the regions of Achaia.  
13 Wherefore? Because I love you not? God knoweth.  
14 But what I do, that I will do, so that I may cut off  
15 occasion from those who seek occasion; so that wherein  
16 they boast they may be found even as we. For such are  
17 false apostles, deceitful workers, changing themselves into  
18 apostles of Christ. And no wonder; for Satan himself  
19 changeth himself into an angel of light; therefore it is no  
20 great thing if his ministers also change themselves into  
21 ministers of righteousness; whose end will be according to  
22 their works. Again I say, let no man think me foolish;  
23 but if otherwise, yet receive me as foolish, that I also may  
24 boast a little. What I speak, I speak not after the Lord,  
25 but as in foolishness, in this confidence of boasting. Since  
26 many boast after the flesh, I will boast also. For ye wil-  
lingly bear with the foolish, being yourselves wise. For  
27 ye bear with it, if one enslave you, if one devour you, if  
one take you, if one be overbearing, if one smite you on  
the face. I speak as concerning dishonour, as 'that we  
are weak;' but in whatever any man is bold, (I speak in  
foolishness,) I am bold also. Are they Hebrews? so am  
I. Are they Israelites? so am I. Are they the seed of  
Abraham? so am I. Are they ministers of Christ? (I  
speak as one out of his mind,) I am more; in labours more  
abundant, in stripes above measure, in prisons more  
frequent, in deaths oft; from the Jews five times received I  
forty stripes save one, thrice was I beaten with rods, once  
was I stoned, thrice was I shipwrecked, a night and day  
have I passed on the deep; in journeyings often, in  
dangers from waters, dangers from robbers, dangers from  
fellow-countrymen, dangers from the Gentiles, dangers in  
cities, dangers in desert places, dangers by sea, dangers  
among false brethren; in labour and toil, in watchings  
often, in hunger and thirst, in fastings often, in cold and

nakedness. Beside these outward things my care for all the churches presseth upon me daily. Who is weak, and I am not weak? Who stumbleth, and I burn not? If I must boast, I will boast of the things which concern my weakness. The God and Father of our Lord Jesus Christ, He that is blessed for ages, knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, wishing to take me, and through a window in a basket was I let down along the wall, and escaped out of his hands.

Boasting indeed is of no use to me; but I will come to visions and revelations of the Lord. I know a man in Christ, who above fourteen years ago, (whether in the body I know not, or out of the body I know not, God knoweth,) was caught up, such as he was, to the third heaven. And I know that man, such as he was (whether in the body or out of the body I know not, God knoweth,) that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a man I will boast, but of myself I will not boast, except in my weaknesses. For though I should wish to boast, I should not be foolish; for I should speak the truth; but I forbear lest any one should think of me above what he seeth me, or heareth from me. And lest I should be overmuch set up by the grandeur of the revelations, there was given to me a thorn in the flesh, an angel of Satan, to buffet me, lest I should be overmuch set up. For this I besought the Lord thrice that it might depart from me. And he said unto me; 'My grace is enough for thee, for my strength is made perfect in weakness.' Most gladly then will I rather boast in my weaknesses, that the power of Christ may rest upon me. Therefore I take pleasure in weaknesses, in reproaches, in necessities, in persecutions, in straits for Christ's sake; for when I am weak, then I am strong. I am become foolish; ye have forced me, for I ought to have been recommended by you; for in nothing am I behind the very best of the apostles, though I be nothing. Truly the signs of an apostle have been wrought among you in all patience, in signs and wonders and mighty

13 deeds. For what is it wherein ye were beneath the other  
14 churches, except that I myself was not burdensome to  
you? Forgive me this wrong. Behold this third time  
15 I am ready to come to you, and I will not be a burden to  
you; for I seek not your's, but you; for the children  
ought not to lay up for the parents, but the parents for  
16 the children. And I will very gladly spend and be spent  
17 for your souls; though while loving you more I should  
18 be loved less. But be it so; I did not burden you; but  
being crafty, I took you with guile. Did I defraud you  
by any of those whom I sent to you? I desired Titus,  
and I sent the brother with him. Did Titus at all de-  
fraud you? Walked we not in the same spirit, in the  
same steps?

19 Think ye again that we excuse ourselves unto you? In the sight of God, in Christ, we speak all these things,  
20 beloved, for your edifying. For I fear, lest when I come I may find you not such as I wish, and I may be found by you such as ye do not wish; lest there be debates, jealousies, wraths, strifes, backbitings, whisperings, swellings, tumults; lest when I come, my God should again humble me among you, and I should bewail many of those who had sinned before, and have not repented of the uncleanness, and fornication, and lewdness, which  
1 they have committed. This third time I am coming to you. *In the mouth of two or three witnesses shall every word be established.* I have before said, and I do forewarn, (when present, and a second time when now absent,) those that had before sinned, and all the rest, that  
3 if I come again I will not spare; since ye seek a proof of Christ speaking in me, who against you is not weak but  
4 is strong among you; for though he was crucified through weakness, yet he liveth by the power of God. For we are weak in him, but we shall live with him by the power  
5 of God towards you. *Examine yourselves, whether ye be in the faith; prove yourselves.* Know ye not yourselves, that Jesus Christ is in you, unless ye be worthless?  
6 And I trust that ye will know that we are not worthless.  
7 And I pray to God, that ye do no evil; not that we may appear approved, but that ye should do what is right,

though we be as worthless. For we can do nothing 8  
against the truth, but for the truth. For we are glad 9  
when we are weak, and ye are strong; and this also we 10  
wish, your restoration. Therefore I write these things  
while absent, lest when present I should act severely,  
according to the power which the Lord gave me for  
edification, and not for destruction.

Lastly, brethren, farewell, be restored, be of good com- 11  
fort, be of one mind, live in peace; and the God of love 12  
and peace will be with you. Greet one another with a 13  
holy kiss; all the saints greet you. The grace of the Lord 13 14  
Jesus Christ, and the love of God, and the partaking of  
the holy spirit, be with you all.

## THE EPISTLE OF

## PAUL TO THE GALATIANS.

PAUL, an apostle, (not from men, nor by man, but 1  
by Jesus Christ and God the Father who raised him 2  
from the dead;) and all the brethren that are with me, 3  
unto the churches of Galatia; grace be to you and 4  
peace from God our Father, and our Lord Jesus Christ, 5  
who gave himself for our sins, that he might deliver us  
out of the present evil age, according to the will of our  
God and Father,—to whom be glory for ages of ages;  
amen.

I marvel that ye have so soon withdrawn from him who 6  
called you by the grace of Christ, unto other good tidings; 7  
which are not other; but that there are some who trouble 8  
you, and wish to change the good tidings of the Christ. 9  
But even though we or an angel from heaven should 10  
preach to you any other good tidings than what we have  
preached to you, let him be cursed. As we before said,  
so say I now again; if any one preach to you other good  
tidings than what ye have received, let him be cursed.  
For am I now persuading men, or God? Or do I seek  
to please men? For if I were yet pleasing men, I should

11 not be a servant of Christ. But I wish you to know,  
12 brethren, as to the good tidings which were preached by  
13 me, that they were not after man; for I neither received  
14 them nor was taught them by man, but by the revelation  
15 of Jesus Christ. For ye have heard of my once walking  
16 in Judaism, how that beyond measure I persecuted the  
17 church of God, and wasted it; and I got forward in  
18 Judaism above many my equals in mine own nation, being  
19 more exceedingly zealous for the traditions of my fathers.  
20 But when it pleased God, who separated me from my  
21 mother's womb and called me by his grace, to reveal his  
22 Son in me, that I might preach him among the Gentiles;  
23 immediately, I consulted not flesh and blood, nor went  
24 up to Jerusalem to them that were apostles before me,  
1 but I went into Arabia, and again returned to Damascus.  
2 Then after three years I went up to Jerusalem to inquire  
3 for Peter, and I abode with him fifteen days. And I saw  
4 no other of the apostles but James the Lord's brother.  
5 Now as to what I am writing to you, behold before God,  
6 I lie not. Then I went into the regions of Syria and  
7 Cilicia; and was unknown by face to the churches of  
8 Judea which were in Christ. But they heard only, that  
9 'he who once persecuted us, now preacheth the faith that  
10 'he once destroyed;' and they glorified God in me.  
11 Then after fourteen years I again went up to Jerusalem  
12 with Barnabas, taking also Titus with me. And I went  
13 up by revelation, and communicated to them the good  
14 tidings which I preach among the Gentiles; but privately to  
15 them that seemed fit, lest I should run or had run in vain.  
16 But not even Titus who was with me, though a Greek, was  
17 under a necessity to be circumcised; but it was because  
18 of the false brethren who had slipped in, who crept in to  
19 spy out our freedom which we hold in Christ Jesus, that  
20 they might enslave us; to whom we yielded subjection  
21 not for an hour, that the truth of the good tidings might  
22 remain unto you. But of those who seemed to be some-  
23 thing, whatever they were, it is no matter to me,  
(God accepteth not man's person;) for to me these  
24 seemers added nothing;—but on the contrary, when they  
saw that I was entrusted with the good tidings of the

uncircumcision, as Peter of the circumcision, (for He that wrought in Peter toward the apostleship of the circumcision, wrought also in me toward the Gentiles;) and when they perceived the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship, that we might go to the Gentiles, and they to the circumcision. Only they would that we should remember the poor; the very same thing that I also was forward to do. But when Peter came to Antioch, I withstood him to the face, because he was to be blamed. For before certain persons came from James, he ate with the Gentiles; but when they came, he withdrew and separated himself, fearing those of the circumcision. And the other Jews also dissembled with him, so that even Barnabas was carried away with them in this dissembling. But when I saw that they walked not straight with the truth of the good tidings, I said unto Peter before them all; 'If thou, being a Jew, livest as the Gentiles, and not as a Jew, how forcest thou the Gentiles to live as Jews? We are Jews by nature and not sinners of the Gentiles; and we know that a man is not justified by works of the law, but by faith of Jesus Christ; and we have believed on Christ Jesus that we might be justified by faith of Christ, and not by works of the law; for by works of the law will no flesh be justified.' But if while seeking to be justified by Christ we ourselves are also found sinners, is therefore Christ a minister of sin? By no means. For if I build up again the things that I have pulled down, I acknowledge myself a transgressor. For I through the law am dead to the law, that I may live to God. I am crucified with Christ; and I no longer live, but Christ liveth in me. And the life that I now live in the flesh, I live in the faith of the Son of God, who loved me, and gave himself up for me. I do not undo the grace of God; for if righteousness is by the law, then Christ died in vain.

O thoughtless Galatians! who hath bewitched you, before whose eyes Jesus Christ hath been set forth as crucified among you? This only would I learn from you; did ye receive the spirit by works of the law or by

3 the hearing of the faith? Are ye so thoughtless? Having  
4 begun in spirit, are ye now being made perfect in flesh?  
5 Have ye suffered so many things in vain? if indeed it be  
6 in vain. He therefore who ministereth to you the spirit,  
7 and worketh mighty works among you, doeth he it by  
8 works of the law, or by the hearing of the faith? as  
9 Abraham *believed God, and it was counted to him for*  
10 *righteousness.* Know ye therefore that they who are of  
11 faith, the same are sons of Abraham. And the scripture,  
12 foreseeing that God would justify the Gentiles through  
13 faith, preached beforehand the good tidings to Abraham,  
14 that *In thee will all the Gentiles be blessed.* So they who  
15 are of faith are blessed with the faithful Abraham. For  
16 as many as are of the works of the law are under a  
17 curse; for it is written; *Cursed is every one that con-*  
18 *tinueth not in all things which are written in the book of*  
19 *the law, for to do them.* But that by the law no man is  
20 justified before God is evident; for *He that is righteous*  
21 *by faith, shall live.* And the law is not of faith, but *He*  
22 *that doeth these things shall live in them.* Christ hath  
23 redeemed us from the curse of the law, becoming a curse  
24 for us; (for it is written; *Cursed is every one that is*  
25 *hanged on a tree;)* that the blessing of Abraham might  
26 come on the Gentiles by Christ Jesus, that by faith  
27 we may receive the promise of the spirit. Brethren,  
28 I speak after the manner of men; no one annulleth  
29 or addeth to a covenant though but of a man, when  
30 ratified. Now to Abraham and his seed the promises  
31 were made; it saith not; *And to thy seeds,* as of many;  
32 but as of one, *And to thy seed,* who is Christ. And this  
33 I say, that the covenant, which was before confirmed by  
34 God towards Christ, the law, which was four hundred  
35 and thirty years afterwards, doth not annul so that the  
36 promise should be void. For if the inheritance be of the  
37 law, it is no more of promise; but God gave it to Abra-  
38 ham by promise. Why then was there a law? It was  
39 given because of transgressions, until the seed should  
40 come, to whom the promise belonged, and it was ordained  
41 through angels by the hand of a mediator. Now the  
42 mediator is not of one; but God is one. Is then the

law against the promises of God? By no means; for if a law that could have given life had been given, verily righteousness would have been by the law. But the scripture hath included all under sin, that the promise by faith of Jesus Christ might be given to the believers. But before the faith came, we were guarded under the law, shut up unto the faith that was afterwards to be revealed. Wherefore the law was our schoolmaster unto Christ, that we might be justified by faith. But now that the faith is come, we are no longer under a schoolmaster. For ye are all sons of God by the faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye the seed of Abraham, and heirs according to the promise. And I say, as long as the heir is a child, he differeth nothing from a slave, though he be lord of all; but is under tutors and governors until the time appointed by his father. So we, when we were children, were enslaved under the elements of the world; but when the fulness of the time was come, God sent forth his Son, who came of a woman, and under the law, that he might redeem those under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into our hearts, crying, Abba, Father. Wherefore thou art no longer a slave, but a son; and if a son, then an heir of God through Christ.

Moreover at that time indeed, when ye knew not God, ye were slaves to those that by nature are not gods; but now, when ye have known God, or rather are known by God, how turn ye again to the weak and beggarly elements, whereunto ye wish again to be slaves? Do ye keep days, and months, and seasons, and years? I am afraid for you, lest I have laboured on you in vain. Brethren, I beseech you, be as I am, for I am as ye are. Ye have not wronged me. And ye know that in weakness of the flesh I preached the good tidings to you at first; and my trial, which was in my flesh, ye despised

not, nor rejected ; but ye received me as a messenger of  
15 God, as Christ Jesus. What then were your benedi-  
ctions ! for I bear you witness, that if possible ye  
16 would have plucked out your own eyes, and given them  
17 to me. Am I become as your enemy, because I speak  
18 the truth to you ? They are zealous for you, but not  
well ; yea, they would exclude you, that ye might be  
19 zealous for them. And it is good to be always zealous in  
20 a good matter, and not only when I am present with you,  
my little children, of whom I labour in birth again until  
Christ be formed in you ; and I could wish to be present  
with you now, and to change my voice ; for I am in  
doubt about you.

21 Tell me, ye that wish to be under a law, do ye not hear  
22 the law ? for it is written, that Abraham had two sons,  
23 one by the bondmaid, the other by the freewoman. But  
24 the son of the bondmaid was born after the flesh, but the  
son of the freewoman was by the promise. Which  
things have a second meaning ; for these women are two  
25 covenants ; one from mount Sinai, bearing children into  
bondage, she is Agar ; for this Agar is mount Sinai in  
Arabia, and answereth to the Jerusalem of to-day, for she  
26 is in bondage with her children ; but the Jerusalem above  
27 is free, she is our mother. For it is written ; *Rejoice, thou  
barren woman that bearest not ; break forth and cry, thou  
that travailest not ; for more are the children of the  
deserted woman, than of her that hath the husband.* Now  
28 we, brethren, after Isaac, are children of the promise.  
29 But as then he that was born after the flesh persecuted  
30 him that was after the spirit, even so it is now. Never-  
theless what saith the scripture ? *Cast out the bondmaid  
and her son ; for the son of the bondmaid shall not be heir  
with the son of the freewoman.* So then, brethren, we are  
31 not children of the bondmaid, but of the freewoman.  
1 Stand fast in the freedom wherewith Christ hath freed us,  
and be not again entangled with the yoke of bondage.  
2 Behold, I Paul say unto you, that if ye get circumcised,  
3 Christ will profit you nothing ; and I bear witness again  
4 to every circumcised man, that he is bound to do the  
whole law. Ye are separated from Christ, whoever justify

5  
yourselves by the law; ye have fallen from grace. For  
we by spirit wait for the hope of righteousness from faith.  
6  
For in Christ Jesus neither circumcision availeth any thing,  
7  
nor uncircumcision; but faith working by love. Ye were  
running well; who hindered you from obeying the truth?  
8  
This persuasion cometh not of him that called you. A  
9  
little leaven leaveneth the whole lump. I have confidence  
10  
in you in the Lord, that ye will not think otherwise; but  
he that troubleth you will bear the blame, whoever he be.  
11  
And I, brethren, if I yet preach circumcision, why am I  
yet persecuted? for then is the stumblingblock of the  
12  
cross got rid of. And I would that they who unsettle  
13  
you were cut off.

13  
For ye, brethren, have been called unto freedom; only  
use not the freedom for an occasion to the flesh, but by  
14  
love serve one another. For the whole law is summed up  
in one word, in this; *Thou shalt love thy neighbour as*  
15  
*thyself.* But if ye bite and devour one another, take heed  
that ye be not consumed one by another.

16  
And I say; walk by the spirit, and fulfil not the desire  
of the flesh. For the flesh desireth against the spirit, and  
the spirit against the flesh; and these are contrary the one  
17  
to the other, so that ye do not the things that ye would.  
18  
But if ye act by the spirit, ye are not under the law.  
19  
Now the works of the flesh are manifest; they are fornication,  
uncleanness, lasciviousness, idolatry, witchcraft,  
20  
hatred, strife, emulations, wrath, quarrels, divisions,  
heresies, envyings, murders, drunkenness, revellings, and  
such like, of which I forewarn you, as I before told you,  
21  
that they who do such things will not inherit the kingdom  
of God. But the fruit of the spirit is love, joy, peace,  
22  
patience, gentleness, goodness, faith, meekness, tempe-  
23  
rance; against such things there is no law. And they  
24  
that are of Christ have crucified the flesh with its passions  
and desires; if we live by the spirit, by the spirit also  
25  
let us walk.

26  
Let us not be vain-glorious, provoking one another,  
envying one another. Brethren, if a man be overtaken in  
any fault, do ye who are spiritual restore such an one in  
the spirit of meekness; looking to thyself lest thou also be

2 tempted. Bear ye one another's burdens, and so fulfil  
3 the law of Christ. For if a man think that he is some-  
4 thing, when he is nothing, he deceiveth himself; but let  
5 each prove his own work, and then he will have boast in  
6 himself alone, and not in another; for each will bear his  
7 own load. Let him that is being taught the word com-  
8 municate in all good things to him that teacheth. Be not  
9 deceived; God is not mocked; for whatever a man soweth,  
10 that also will he reap; for he that soweth to his flesh  
will of the flesh reap corruption; and he that soweth to  
the spirit will of the spirit reap life everlasting. And let  
us not be weary of well-doing; for in due season we  
shall reap, if we faint not. So then, as we have opportu-  
nity, let us do good to all, and chiefly to those who are  
of the household of the faith.

11 Ye see how large a letter I have written to you with  
12 mine own hand. As many as wish to make a fair show  
in the flesh, they force you to be circumcised; only lest  
13 they should be persecuted for the cross of Christ. For  
neither do the circumcised themselves keep the law; but  
they wish you to be circumcised, that in your flesh they  
14 may boast. But far be it from me to boast save in the  
cross of our Lord Jesus Christ, by whom the world is  
15 crucified unto me, and I unto the world. For in Christ  
Jesus neither is circumcision any thing, nor uncircum-  
16 cision, but a new creation. And as many as walk by this  
rule, peace be on them, and mercy, and upon the Israel of  
17 God. For the rest, let no one give me trouble, for I bear  
18 in my body the marks of the Lord Jesus. The grace of  
our Lord Jesus Christ be with your spirit, brethren; amen.

## THE EPISTLE OF

## PAUL TO THE EPHESIANS.

1 PAUL, an apostle of Jesus Christ by the will of God,  
2 to the saints that are in Ephesus, and to the faithful in  
Christ Jesus; grace be to you, and peace, from God our  
Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, 3  
 who hath blessed us with all spiritual blessings in heaven 4  
 in Christ; according as he chose us in him before the 5  
 foundation of the world, that we should be holy and 6  
 blameless in his sight; having in love appointed us before- 7  
 hand unto the adoption of children to himself by Jesus 8  
 Christ, according to the good pleasure of his will, to the 9  
 praise of the glory of his grace, with which he favoured us 10  
 in the Beloved one, in whom we have the redemption 11  
 through his blood, the forgiveness of sins, according to 12  
 the riches of his grace, wherein He hath abounded toward 13  
 us in all wisdom and prudence, having made known to us 14  
 the mystery of his will; according to his good pleasure, 15  
 which he before purposed in himself for the dispensation 16  
 of the fulness of the times, to gather all things under one 17  
 head in Christ; the things in heaven and the things on 18  
 earth, in him, in whom also we have gained an inheritance, 19  
 being predestinated according to the purpose of Him who 20  
 worketh all things according to the purpose of his own 21  
 will, that we might be to the praise of his glory as having 22  
 hoped in Christ; in whom also ye, when ye had heard 23  
 the word of the truth, the good tidings of your salvation, 24  
 —in whom also ye, when ye had believed, were sealed 25  
 with the holy spirit of the promise, and who is an earnest 26  
 of our inheritance into the redemption of the purchase, 27  
 unto the praise of His glory.

For this I also, having heard of your faith in the Lord 28  
 Jesus, and love to all the saints, cease not to give thanks 29  
 for you, making mention of you in my prayers; that the 30  
 God of our Lord Jesus Christ, the Father of glory, may 31  
 give to you a spirit of wisdom and of revelation in know- 32  
 ledge of him; that the eyes of your heart may be en- 33  
 lightened, for you to know what is the hope of his calling, 34  
 and what the riches of the glory of his inheritance among 35  
 the saints, and what the overflowing greatness of his 36  
 power toward us who believe, according to the working of 37  
 the power of his might, which he wrought in Christ, when he 38  
 raised him from the dead and placed him on his right hand 39  
 above the heavens, far above all principality, and power, and 40  
 might, and dominion, and every name that is named, not 41

22 only in this age, but also in that which is to come ; and *he put all things under his feet*, and gave him as a head over all  
23 things to the church, which is his body, the fulness of Him  
1 who filleth all in all. And you, who were dead in trespasses  
2 and sins, (wherein ye once walked according to the course  
3 of this world, according to the prince of the power of the  
air, the spirit that now worketh among the sons of dis-  
4 obedience ; among whom also we all once lived in the  
desires of our flesh, doing the will of the flesh and of the  
thoughts, and were in nature children of wrath, as the  
5 others ; but God was rich in mercy by his great love  
6 wherewith he loved us;) and us, who were dead in sin,  
7 hath he made alive together with Christ, (by grace ye have  
8 been saved,) and hath raised us up together, and placed  
9 us together above the heavens in Christ Jesus ; that in  
10 the ages to come he may show the overflowing riches  
of his grace in kindness to us in Christ Jesus. For by  
grace ye have been saved through the faith ; and that  
not of yourselves, it is the gift of God, not from works ; so  
that no one may boast. For we are his workmanship,  
created in Christ Jesus unto good works, which God  
before prepared that we should walk in them.

11 Wherefore remember, that ye, being once Gentiles in  
the flesh ; who are called the uncircumcision, by what is  
called the circumcision wrought by hands in the flesh ;—  
12 that ye at that time were without Christ, aliens from the  
citizenship of Israel, and strangers from the covenants of  
the promise, having no hope, and without God in the  
13 world ; but now in Christ Jesus, ye who once were far off  
14 are made nigh by the blood of Christ. For he is our  
15 peace, who hath made both things one, and hath removed  
the enmity, the middle wall of the partition ; having in his  
flesh abolished the law of the commands in ordinances ;  
that he might create the two in himself into one new man,  
16 making peace ; and that he might reconcile both in one  
body unto God by the cross, having slain the enmity  
17 thereby. And he came and preached the good tidings of  
18 peace to you that were afar off and to them that were  
19 nigh ; for through him we both have access by one spirit  
to the Father. So then, ye are no longer strangers and

pilgrims, but fellow-citizens with the saints, and of the household of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ; by whom all the building fitly framed together groweth into a holy temple in the Lord ; by whom ye also are builded together for an habitation of God through the spirit.

For this cause, I Paul, the prisoner of Christ Jesus for you Gentiles,—since ye have heard of the dispensation of the grace of God which was given me towards you, how by revelation he made known to me the mystery, (as I before wrote in few words, whereby, when ye read, ye may understand my knowledge in the mystery of the Christ,) which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the spirit ; that the Gentiles are fellow heirs, and of the same body, and partakers of his promise in Christ, by the good tidings ; whereof I was made a minister by the gift of the grace of God, given to me, according to the working of his power ; to me, who am less than the least of all saints, was this grace given, to preach among the Gentiles the good tidings of the unsearchable riches of Christ, and to show clearly to all, what is the dispensation of the mystery that for ages had been hidden in God who created all things ; so that now, through the church, the manifold wisdom of God may be made known to the principalities and powers above the heavens ; according to the purpose of the ages which he purposed in Christ Jesus our Lord ; in whom we have this boldness and access with confidence by the faith in him ; wherefore I beg you to faint not at my trouble for you, which is your glory ;—for this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and upon earth is named, that he would grant to you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man ; that Christ may dwell in your hearts by means of the faith ; that ye being rooted and grounded in love, may have strength to understand with all the saints what is the breadth, and length, and depth, and height, and to know

the love of Christ that passeth knowledge; so that ye  
20 may be filled with all the fulness of God.—And unto  
Him that is able to do over-abundantly above all that we  
21 ask or think, according to the power that worketh in us,  
to him be glory in the church by Christ Jesus through all  
the generations of ages of ages; amen.

1 I therefore, the prisoner in the Lord, beseech you to  
2 walk worthy of the calling wherewith ye were called, with  
3 all lowliness and meekness, with patience; bearing one  
4 with another in love, endeavouring to keep the unity of  
5 spirit in the bond of peace. There is one body and one  
6 spirit, even as ye were called in one hope of your calling;  
7 one Lord, one faith, one baptism, one God and Father of  
8 all, who is over all, and through all, and in us all. And  
9 to each one of us is given the grace according to the  
10 measure of the gift of Christ. Wherefore it saith; *When  
he ascended up on high, he led captivity captive, and gave  
gifts to men.* And this, *He ascended*, what is it, but that  
11 he also descended into the lower parts of the earth? He  
that descended is the same also that ascended far above  
12 all the heavens, that he might fill all things. And he  
gave some to be apostles, and some prophets, and some  
13 preachers of good tidings, and some shepherds and teachers,  
14 for the perfecting of the saints unto the work of ministry,  
15 unto the building up the body of Christ; till we all come  
into the unity of the faith, and of the knowledge of the  
Son of God, unto a perfect man, unto the measure of the  
16 stature of the fulness of Christ; so that we no longer be  
babes, tossed and carried about by every wind of teaching,  
by the sleight of men, by craft for the lying in wait of  
17 deceit; but speaking the truth in love may grow up in  
18 all things unto him, who is the head, the Christ; from  
whom the whole body, fitly framed together and joined  
by the help of every joint, according to the working by  
measure of each one part, maketh the increase of the body  
unto the building up of itself in love.

17 This therefore I say and witness in the Lord, that ye  
no longer walk as the other Gentiles walk in the vanity  
18 of their mind, being darkened in the understanding,  
alienated from the life of God because of the ignorance

that is in them, because of the hardness of their heart ; 19  
 who without remorse have given themselves up to wanton-  
 ness, to work all uncleanness in lasciviousness. But ye 20  
 have not so learned Christ, since ye have heard him and been 21  
 in him taught, as the truth is in Jesus, to put off, according 22  
 to the former course of life, the old man, who is corrupt 23  
 according to the lusts of deceit ; and to be renewed in the 24  
 spirit of your mind, and to put on the new man, who is 25  
 created after God in righteousness and holiness of truth.

Wherefore putting away falsehood, speak the truth each 26  
 man with his neighbour ; for we are members one of 27  
 another. *Be ye angry, but sin not* ; let not the sun go 28  
 down upon your wrath ; neither leave room for the slan-  
 derer. Let him that stealeth, steal no more, but rather 29  
 let him labour, working what is good with his hands, that 30  
 he may have to give to him that hath need. Let no 31  
 filthy word go out of your mouth, but whatever is good 32  
 for building up what is wanting, that it may give grace 33  
 to the hearers. And grieve not the holy spirit of God, 34  
 whereby ye have been sealed unto the day of redemption. 35  
 Let all bitterness, and wrath, and anger, and clamour, 36  
 and evil speaking, be put away from you, with all malice ; 37  
 and be kind one to another, tenderhearted, forgiving one 38  
 another, even as God by Christ hath forgiven you. Be 39  
 ye therefore imitators of God, as beloved children ; and 40  
 walk in love, as Christ loved us and gave himself up for 41  
 us an offering and sacrifice to God for a savour of sweet 42  
 smell.

But fornication, and all uncleanness or lasciviousness, 43  
 let it not be named among you, as becometh saints ; nor 44  
 filthiness, nor foolish talking, nor jesting, which are 45  
 unbecoming ; but rather giving of thanks. For know 46  
 ye this, that no fornicator, nor unclean person, nor 47  
 lascivious man, who is an idolater, hath an inheritance 48  
 in the kingdom of Christ and of God. Let no one 49  
 deceive you with vain words ; for because of these things 50  
 cometh the wrath of God upon the sons of disobedience. 51  
 Be ye not therefore partakers with them. For ye were 52  
 once darkness, but now are light in the Lord ; walk as 53  
 children of light ; (for the fruit of the light is in all 54  
 darkness, but the fruit of the light is in all 55  
 light.)

10 goodness and righteousness and truth;) proving what  
11 is well-pleasing to the Lord. And have no fellowship  
12 with the unfruitful works of darkness, but rather reprove  
13 them. For it is a shame even to speak of the hidden  
14 things that are done by them. And all these things are  
shown, being reproved by the light; for whatever sheweth  
itself is light. Wherefore it saith;

*Awake thyself, O sleeper,  
and arise from among the dead,  
and Christ will give thee light.*

15 See then that ye walk correctly, not as fools, but as wise,  
16 17 redeeming the time, because the days are evil. Where-  
fore be ye not unwise, but understanding what the will of  
18 the Lord is. And be not drunk with wine, wherein is  
19 dissoluteness; but be filled with the spirit, speaking to  
one another in psalms and hymns and spiritual songs,  
20 singing and chanting in your heart to the Lord; giving  
thanks always for all things unto our God and Father, in  
the name of our Lord Jesus Christ.

21 22 Obey one another in the fear of Christ. Wives, obey  
23 your husbands, as the Lord. For the husband is the  
head of the wife, even as Christ is the head of the church;  
24 he is the saviour of the body. But as the church obeyeth  
Christ, so let the wives their husbands in every thing.  
25 Husbands, love your wives, even as Christ loved the  
26 church, and gave himself up for it; that he might make  
it holy, cleansing it with the washing of water by the  
27 word; that he might present it to himself a glorious  
church, not having spot or wrinkle, or any such thing,  
28 but that it should be holy and without blemish. So  
ought husbands to love their wives as their own bodies.  
29 He that loveth his wife loveth himself; for no man ever  
hated his own flesh; but nourisheth and cherisheth it,  
30 even as Christ the church; for we are members of his  
31 body, of his flesh, and of his bones; *therefore shall a man*  
*leave his father and mother, and cleave to his wife, and*  
*they two shall become one flesh.* This mystery is great;  
32 but I am speaking of Christ and the church. Moreover  
let each one of you so love his wife as himself; and let  
the wife reverence her husband.

Children, obey your parents in the Lord ; for this is right. *Honour thy father and mother*, this is the first commandment with a promise, *that it may be well with thee, and thou mayest be long-living on the earth*. And, fathers, provoke not your children to anger, but bring them up in the discipline and instruction of the Lord.

Slaves, be obedient to your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ ; not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart ; doing service with good will as to the Lord, and not to men ; knowing that whatever good thing each man doeth, whether slave or free, that will he receive from the Lord. And masters, do the same to them, forbearing threats, knowing that ye also have a Master in heaven, and *with him there is no respect of persons*.

Lastly, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against blood and flesh, but against principalities, against powers, against the rulers of the darkness of this age, against the spirits of wickedness, in heavenly places. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and having done all things, to stand. Stand therefore, having your loins girt about with truth, and having put on the breastplate of righteousness, and your feet shod with the preparation of the good tidings of peace ; above all, taking up the shield of faith, wherewith ye will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the spirit, which is the word of God ; praying at all times with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all the saints ; and for me, that words may be given to me, in opening my mouth with boldness, to make known the mystery of the good tidings, for which I am an ambassador in bonds ; that therein I may speak boldly, as I ought to speak.

And that ye also may know my affairs, and what I am

22 doing, Tychicus, a beloved brother and faithful minister  
23 in the Lord, will make known to you all things. Him I  
have sent to you for that purpose, that ye may know our  
affairs, and that he may comfort your hearts.

23 Peace be to the brethren, and love with faith, from  
24 God the Father, and the Lord Jesus Christ. Grace  
be with all them that love our Lord Jesus Christ in  
sincerity.

## THE EPISTLE OF

## PAUL TO THE PHILIPPIANS.

1 PAUL and Timothy, servants of Jesus Christ, to all  
the saints in Christ Jesus that are at Philippi, with the  
2 bishops and deacons ; grace be to you and peace from  
God our father and our Lord Jesus Christ.

3 4 I thank my God upon every remembrance of you, (always  
in every prayer of mine for you all making the prayer  
5 with joy,) for your contribution to the good tidings from  
6 the first day until now ; being persuaded of this, that he  
7 who hath begun the good work among you, will carry it  
on till the day of Jesus Christ ; as it is right for me to  
think this of you all, because ye had me in your heart ;  
and during my bonds and during my defence, and con-  
firmation of the good tidings, ye all were contributors to  
8 me of the munificence. For God is my witness, how I  
9 long after you all with the bowels of Christ Jesus. And  
this I pray, that your love may abound yet more and  
10 more in knowledge and all judgment ; that ye may approve  
things that excel, and may be sincere and void of offence  
11 till the day of Christ, being filled with the fruit of  
righteousness which is by Jesus Christ, unto the glory  
and praise of God.

12 Now I wish you to know, brethren, that what hath  
happened to me hath been rather to the furtherance of  
13 the good tidings ; inasmuch as my bonds are seen to be  
for Christ, in all the Praetorium, and all the other places ;

and most of the brethren in the Lord, emboldened by  
my bonds, are much more bold to speak the word without  
fear. Some indeed preach Christ even out of envy  
and strife, and some also out of good will; these out of  
love, knowing that I am appointed to speak the defence  
of the good tidings; and the others out of quarrelsome-  
ness preach Christ, not sincerely, thinking to add trouble  
to my bonds. What then? notwithstanding, every way,  
whether in pretence, or in truth, Christ is preached; and  
I therein do rejoice, yea, and will rejoice. For I know  
that this will turn to my safety, through your prayer  
and the supply of the spirit of Jesus Christ, according  
to my expectation and hope, that in nothing I shall be  
ashamed, but that with all boldness of speech, as always,  
so now, Christ will be magnified in my body, whether  
by life or by death. For to me to live is Christ, and to  
die, gain. But whether this living in the flesh would be  
to me a fruit of the labour, and which I shall choose, I  
will not say. And I am in a strait betwixt the two,  
having a desire to depart and be with Christ; for that is  
far better; but to abide in the flesh is more needful for  
your sakes. And being persuaded of this, I know that  
I shall abide and continue with you all for your fur-  
therance and joy of the faith; that your boasting may  
abound, by Christ Jesus, in me, through my presence  
with you again.

Only behave worthy of the good tidings of Christ,  
that whether I come and see you, or be absent, I may  
hear of your affairs, that ye stand fast in one spirit, with  
one soul striving together for the faith of the good tidings,  
and in nothing terrified by the adversaries; which is to  
them an evidence of ruin, but to you of safety, and that  
from God. For unto you it is granted on behalf of  
Christ, not only to believe on him, but to suffer for him;  
having the same conflict which ye saw in me and now  
hear to be in me. If therefore there is any comfort in  
Christ, if any soothing of love, if any partaking of spirit,  
if any bowels and mercies, fill ye my joy, that ye be of  
the same mind, having the same love, being of one soul,  
thinking of the one thing; doing nothing in strife or

vain glory, but in lowliness of mind each esteeming the  
4 other better than himself; each looking not after his own  
5 good, but each also that of others. For let this mind be  
6 in you, which was also in Christ Jesus, who being in the  
7 form of God, thought not the being as God a thing to be  
8 seized, but made himself nothing, taking the form of a  
9 slave, becoming like men; and being found in condition  
10 as a man, he humbled himself, becoming obedient unto  
11 death, even the death of the cross. Wherefore also God  
12 hath set him on high, and given him a name that is above  
13 every name; so that in the name of Jesus *every knee*  
14 *should bow*, of those in heaven, and of those on earth, and  
15 of those under the earth, and that *every tongue should*  
16 *confess* that Jesus Christ is the Lord, to the glory of God  
the Father. Wherefore, my beloved, as ye have always  
obeyed, not as in my presence only, but now much more  
in my absence, work out your own salvation with fear  
and trembling; for it is God that worketh in you both  
to will and to do of his good pleasure. Do all things  
without murmurings and disputings; that ye may be  
blameless and harmless, children of God without reproach  
in the midst of a crooked and misguided generation,  
among whom ye shine as luminaries in the universe,  
holding forth the word of life; as a boast for me in the  
day of Christ, that I have not run in vain, nor laboured  
in vain.

17 Yea, and if I be offered upon the sacrifice and service  
18 of your faith, I joy and rejoice with you all; and for this  
19 also do ye joy and rejoice with me. And I trust in the  
Lord Jesus to send Timothy shortly to you, that I also  
20 may be of good heart, when I know about you. For I  
have no man of like mind who will really care about you;  
21 for they all seek their own affairs, not those of Jesus  
22 Christ. But of him ye know the proof, that as a son  
with a father, he hath with me served in the good tidings.  
23 Him therefore I hope to send, as soon as ever I shall see  
24 through my own affairs. But I trust in the Lord that  
25 I also myself shall come shortly. And I thought it  
necessary to send to you Epaphroditus, my brother and  
fellow-labourer and fellow-soldier, but your messenger and

helper of my wants ; since he longed after you all, and  
was uneasy because ye had heard that he was sick. For  
indeed he was sick almost to death ; but God pitied him ;  
and not him only, but me also, lest I should have sorrow  
upon sorrow. I have sent him therefore the more readily,  
that when ye see him again, ye may rejoice, and I be less  
sorrowful. Receive him therefore in the Lord with all  
gladness ; and hold such men in honour ; because for the  
work of Christ he was nigh unto death, having endangered  
his life to supply the remainder of your services to me.

Lastly, my brethren, rejoice in the Lord. To write  
the same things to you is not irksome to me, and to you  
is safe.

Beware of the dogs, beware of the evil-doers, beware of  
the concision. For we are the circumcision, who serve  
God in spirit, boasting in Christ Jesus, and not trusting  
in the flesh. Although I might have trust even in the  
flesh. If any other man thinketh to trust in the flesh, I  
might more ; circumcised on the eighth day, of the race of  
Israel, of the tribe of Benjamin, a Hebrew from Hebrews ;  
according to the law, a Pharisee ; as for zeal, a persecutor  
of the church ; as for righteousness under the law, being  
blameless. But what things were gain to me those I  
counted loss for Christ. Yea doubtless, I count all things  
a loss for the excellency of the knowledge of Christ Jesus  
my Lord ; for whom I have cast away all things, and I  
count them as filth, that I may win Christ, and may be  
found in him, not having as my righteousness that which  
is from the law, but that which is through faith in Christ,  
the righteousness from God by the faith ; that I may know  
him, and the power of his resurrection, and the partaking  
of his sufferings, being made conformable to his death, if  
I could but attain unto the resurrection of the dead. Not  
that I have already attained, or am already perfect ; but I  
follow on, if that I may lay hold on that for which I have  
also been laid hold on by Christ. Brethren, I count not  
myself to have laid hold, but forgetting the things behind,  
and stretching after the things before, I pursue one thing  
according to plan, for the prize of God's calling from  
above in Christ Jesus. Let us therefore, as many as be

perfect, think of this ; and if in any thing ye think otherwise, that also will God reveal to you. However, whereunto we have attained, let us walk therein. Be ye imitators of me, brethren, and mark them that so walk as ye have us for a pattern. For many walk, of whom I often told you, and now tell you even weeping, they are enemies of the cross of Christ ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. For our citizenship is in heaven, from whence also we look for a saviour, the Lord Jesus Christ, who will change our mean body into a likeness of his glorious body, according to the working whereby he is able even to put all things under himself. Therefore, my brethren, beloved and longed for, my joy and crown, thus stand fast in the Lord, beloved.

I beseech Evodia, and I beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yoke-fellow, help those women, in that they strove for me in the good tidings, both with Clement, and with my other fellow-labourers, whose names are in the book of life. Rejoice in the Lord always ; again I say, rejoice. Let your mildness be known to all men. The Lord is at hand ; be over careful about nothing ; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God ; and the peace of God, which passeth all understanding, will guard your hearts and minds in Christ Jesus. Lastly, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things ; and what ye have learned and received, and heard, and seen in me, those things do ye ; and the God of peace will be with you.

And I rejoiced in the Lord greatly, that now at last ye have renewed your care for me ; wherein also ye were careful, but lacked opportunity. Not that I speak in respect of want ; for I have learned, in whatever state I am, to be content. And I know what it is to be brought low, and what it is to abound ; every where and in all things

I have been taught both to be well fed and to be hungry,  
 both to abound and to be in want. I am strong in all  
 things through Him that strengtheneth me. Notwith-  
 standing, ye did well in contributing to me in my trouble.  
 And ye also know, O Philippians, that in the beginning of  
 the good tidings, when I departed from Macedonia, no  
 church had fellowship with me in the matter of giving and  
 receiving, but ye only. For even in Thessalonica ye sent  
 once and again unto my necessity. Not because I desire  
 the gift, but I desire fruit that may abound to your  
 account. For I have all and overflow; I am full, having  
 received from Epaphroditus the things from you, an  
 odour of sweet smell, a sacrifice acceptable, well pleasing  
 to God. And my God will supply all your need, according  
 to his riches in glory, in Christ Jesus.—And to our God  
 and Father be glory for ages of ages, amen.

Greet every saint in Christ Jesus. The brethren who  
 are with me greet you; all the saints, and chiefly those  
 of Cæsar's household, greet you. The grace of our Lord  
 Jesus Christ be with you all, amen.

## THE EPISTLE OF

## PAUL TO THE COLOSSIANS.

PAUL, an apostle of Jesus Christ by the will of God,  
 and Timothy our brother, to the holy and faithful  
 brethren in Christ at Colossæ; grace be to you and  
 peace from God our Father.

We give thanks to the God and Father of our Lord Jesus  
 Christ, always praying for you; having heard of your  
 faith in Christ Jesus, and love towards all the saints, for  
 the hope that is laid up for you in heaven, whereof ye  
 heard before in the word of the truth of the good tidings,  
 which are come upon you as upon all the world, and bear  
 fruit and increase, as among you, since the day that ye  
 heard and knew the grace of God in truth; as also ye

learned from Epaphras, our dear fellow-servant, who is  
8 for you a faithful minister of Christ, who also hath  
9 declared unto us your love in the spirit. For this we  
10 also, since the day we heard it, do not cease praying for  
you, and desiring that ye may be filled with the knowledge  
11 of His will in all wisdom and spiritual understanding ; to  
walk worthy of the Lord unto all pleasing, bearing fruit  
12 in every good work, and increasing in the knowledge of  
God ; being strengthened with all strength, according to  
the power of his glory, unto all patience and long-suffering  
13 with joy ; giving thanks unto the Father who hath made  
us meet for the share of the inheritance of the saints in  
light.

14 And He hath delivered us from the power of darkness,  
15 and hath removed us into the kingdom of the Son of his  
16 love ; in whom we have the redemption, the forgiveness of  
17 sins ; who is an image of the unseen God, the firstborn of  
18 the whole creation ; for in him were created all things,  
those in heaven and those on earth, the seen and the  
19 unseen, whether thrones, or dominions, or principalities,  
20 or powers ; all were created through him and for him ; and  
21 he is before all, and in him all are held together ; and he  
22 is the head of the body, of the church ; he is the beginning,  
firstborn from the dead, that among all he may be chief ;  
23 for He was well pleased that in him all fulness should  
24 dwell ; and having made peace through the blood of his  
cross, through him to reconcile all things to Himself ;—  
through him, whether things on earth, or things in heaven.  
25 And you, who were once aliens and enemies in mind by  
wicked works, yet now hath he reconciled in the body of  
his flesh through death, to present you holy and unblame-  
able and unproveable in his sight ; if indeed ye continue  
grounded and settled in the faith, and not moved away  
from the hope of the good tidings which ye have heard,  
which were preached to every creature under heaven ;  
whereof I Paul was made a minister.

26 Now I rejoice in my sufferings for you, and I fill up  
what was wanting of Christ's troubles in my flesh for his  
body, which is the church ; of which I was made a  
minister, according to the dispensation of God which was.

given to me for you, to fulfil the word of God, the mystery 26  
which was hidden from ages and from generations, but is  
now made manifest to his saints, to whom God wished to 27  
make known what are the riches of the glory of this  
mystery among the Gentiles ; which is Christ in you, the 28  
hope of glory ; whom we preach, warning every man and  
teaching every man in all wisdom, so that we may present 29  
every man perfect in Christ ; whereunto I also labour,  
striving according to his working which worketh in me  
with power.

For I wish you to know how great a struggle I have 1  
about you and those in Laodicea, and such as have not 2  
seen my face in the flesh ; that their hearts may be com- 3  
forted, being knit together in love, and unto all riches of 4  
the full assurance of the understanding, unto the know- 5  
ledge of the mystery of God ; in which are hid all the 6  
treasures of wisdom and knowledge. And this I say lest 7  
any one should beguile you with enticing words. For 8  
though I be absent in the flesh, yet I am with you in the 9  
spirit, joying and beholding your order, and the sted- 10  
fastness of your faith in Christ. As therefore ye have 11  
received Christ Jesus as the Lord, walk in him, being 12  
rooted and built up in him, and stablished in the faith, as 13  
ye have been taught, abounding therein with thanksgiving. 14  
Beware lest any man kidnap you through philosophy and 15  
empty deceit, after the tradition of men, after the rudimen- 16  
ts of the world, and not after Christ. For in him 17  
dwelleth all the fulness of the godhead bodily ; and ye are 18  
complete in him, who is the head of all principality and 19  
power ; in whom also ye were circumcised with a circum- 20  
ccision not made with hands, in putting off the body of the 21  
flesh by the circumcision of Christ, being buried with him 22  
in the baptism ; in whom also ye have been raised with him 23  
through faith in the working of God, who raised him from 24  
the dead. And you, being dead in your sins, and in the 25  
uncircumcision of your flesh, hath He made alive with him, 26  
having forgiven us all our trespasses ; blotting out the 27  
handwriting of the ordinances that was against us, that 28  
was contrary to us, and he took it out of the way, nailing 29  
it to the cross ; and having stripped the principalities and 30

15 powers he made a show of them openly, leading them in  
16 triumph by him. Let no man therefore judge you in  
meat, or in drink, or in respect of a festival, or a new  
17 moon, or sabbaths; which are a shadow of the things to  
18 come, but the body is Christ's. Let no one triumph  
19 over you by voluntary humility and worshipping of angels,  
intruding into things that he hath not seen, being vainly  
puffed up by the mind of his flesh, and not holding to the  
Head, from whom all the body, by joints and bands  
nourished and knit together, increaseth the increase of God.

20 If ye are dead with Christ from the rudiments of the  
world, why, as though living in the world, do ye impose on  
21 yourselves ordinances, 'Touch not,' 'taste not,' 'handle  
22 'not,' all which are to perish by using; after the com-  
23 mands and doctrines of men? Which things, having a  
show of wisdom in will-worship and humility and neglect-  
ing of the body, not in any honour, are for satisfying the  
flesh.

1 If then ye have been raised with Christ, seek the things  
2 above, where Christ is sitting at the right hand of God;  
3 think of the things above, not the things on earth. For  
4 ye are dead, and your life is hid with Christ in God.  
When Christ, our life, shall appear, then will ye also ap-  
pear with him in glory.

5 Slay therefore your members as to things on earth,  
fornication, uncleanness, passion, evil desire, and lasci-  
6 viousness, which is idolatry; for which God's wrath is  
7 coming on the children of disobedience; among whom ye  
8 also once walked, when ye lived among them. But now  
do ye also put away all these, anger, wrath, malice, evil  
9 speaking, filthy words, out of your mouth. Lie not one  
to another, since ye have put off the old man with his  
10 deeds, and have put on the new man, who is renewed  
11 unto knowledge after the image of his creator; where  
there is neither Greek nor Jew, circumcision nor uncir-  
12 cumcision, Barbarian nor Scythian, slave nor free; but  
Christ is all, and in all. Be clothed therefore, as chosen  
13 of God, holy and beloved, with bowels of mercy, kind-  
ness, humbleness, meekness, patience; (bearing one with  
another, and forgiving one another, if any one have a

quarrel against another; and as Christ forgave you, so also do ye;) and above all these with love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another in psalms and hymns and spiritual songs, with grace singing in your hearts to God. And whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God even the Father through him.

Wives, obey your husbands as is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things; for this is well pleasing in the Lord. Fathers, provoke not your children lest they be discouraged. Slaves, obey in all things your masters in the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord; and whatever ye do, do it from your soul, as to the Lord, not as to men; knowing that from the Lord ye will receive the reward of the inheritance; for ye serve the Lord Christ. And he that wrongeth will receive back for what he wronged; and *there is no respect of persons.* Masters, give to your slaves what is just and fit, knowing that ye also have a Master in heaven.

Give yourselves continually to prayer, watching at it with thanksgiving; praying at the same time also for us, that God would open unto us a door for the word, to speak the mystery of Christ, for which also I am in bonds; so that I may show it, as I ought to speak. Walk in wisdom toward those without, redeeming the time. Let your words be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

All my affairs will Tychicus make known to you, the beloved brother, and faithful minister and fellow-servant in the Lord; whom I have sent to you for this purpose, that he might know your affairs and comfort your hearts; with Onesimus the faithful and beloved brother, who is one of you: they will make known unto you all things done here. Aristarchus my fellow-prisoner greeteth you,

and Mark, the cousin of Barnabas, about whom ye have received commands; (if he come to you, receive him;) 11 and Jesus, who is called Justus; who being of the circumcision, are the only fellow-workers unto the kingdom 12 of God who have been a comfort to me. Epaphras, who is one of you, a servant of Christ, greeteth you, always 13 striving for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him witness, 14 that he hath great labour for you, and for those in Laodicea, and those in Hierapolis. Luke the beloved 15 physician, and Demas, greet you. Greet the brethren 16 who are in Laodicea, and Nympha, and the church in his house. And when this epistle hath been read among 17 you, cause that it be read also in the church of the Laodiceans, and that ye also read that from Laodicea. 18 And say to Archippus; 'Look to the ministry that thou 'hast undertaken in the Lord, that thou fulfil it.'  
The greeting of Paul by mine own hand. Remember my bonds. Grace be with you.

## THE FIRST EPISTLE OF

## PAUL TO THE THESSALONIANS.

1 **P**AUL and Silvanus and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ; grace be to you and peace from God our Father and the Lord Jesus Christ.  
2 We thank God always for you all, making mention of you 3 in our prayers without ceasing, remembering your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of our God and Father; 4 5 knowing, brethren beloved by God, your election. For our good tidings came not unto you in word only, but also in power, and in holy spirit, and in much assurance; as ye know what we became among you for your sake.  
6 And ye became imitators of us and of the Lord, having

received the word in much trouble with joy of holy spirit ; 7  
so that ye became patterns to all the believers in Macedonia and Achaia. 8  
For from you sounded out the word of the Lord not only in Macedonia and in Achaia ; but 9  
also in every place your faith towards God is gone forth ; so that we have no need to speak any thing. For they 10  
themselves shew of us what an entrance we had unto you, and how ye turned to God from the idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, Jesus, who delivereth us from the coming wrath.

For, brethren, yourselves know our entrance unto you, 1  
that it was not in vain ; but when we had suffered before 2  
and been shamefully treated, as ye know, at Philippi, we 3  
were bold in our God to speak unto you the good tidings 4  
of God with much striving. For our exhortation was not 5  
of deceit, nor of uncleanness, nor in guile ; but as we were 6  
approved by God to be intrusted with the good tidings, 7  
even so we speak ; not as pleasing men, but God, who 8  
trieth our hearts. For we never used words of flattery, 9  
as ye know ; nor a cloak of lasciviousness ; God is witness ; 10  
nor sought we glory of men, neither from you, nor from 11  
others ; (when we might have been a burden, as apostles 12  
of Christ;) but we were gentle among you. As a nurse 13  
would cherish her children, so we, longing after you, were 14  
willing to give you, not only the good tidings of God, but  
also our own lives, because ye were dear to us. For ye  
remember, brethren, our labour and toil ; labouring night  
and day, so as not to be a burden to any of you, we  
preached unto you the good tidings of God. Ye are wit-  
nesses and God, how holily and justly and unblameably we  
behaved to you that believed ; as ye know how we ex-  
horted and comforted each one of you, as a father doth his  
children, and charged you to walk worthily of God, who  
 calleth you into his kingdom and glory. For this also we  
thank God without ceasing, because when ye received the  
word of God by hearsay from us, ye received it not as the  
word of men, but, as in truth it is, as the word of God,  
who also worketh in you that believe. For ye became  
imitators, brethren, of the churches of God that are in

15 Judea in Christ Jesus ; for ye also suffered the same things  
from your own countrymen as they did from the Jews ;  
16 who both killed the Lord Jesus and the prophets, and  
persecuted us, and please not God, being contrary to all  
men, forbidding us to speak to the Gentiles that they  
might be saved ; so as to fill up their sins always. But  
wrath is come upon them to the uttermost.

17 But we, brethren, being bereaved of you at an hour's  
warning, in person not in heart, have very earnestly  
endeavoured to see your face with great desire. Where-  
fore we wished to come unto you, (that is, I Paul) once  
19 and also a second time, but Satan hindered us. For  
what is our hope, or joy, or crown of boasting, (is it not  
20 ye ?) before our Lord Jesus Christ at his coming ? For  
1 ye are our glory and joy. Wherefore when we could no  
longer forbear, we thought it good to be left at Athens  
2 alone, and sent Timothy, our brother, and fellow-labourer  
under God in the good tidings of Christ, to establish  
3 you, and to encourage you about your faith, that no one  
should be shaken by these troubles ; for yourselves know  
4 that unto this we were appointed ; for when we were with  
you, we foretold to you that we were to be troubled,  
5 even as it came to pass and ye know. Wherefore I also  
when I could no longer forbear, sent to know your faith,  
whether the tempter have tempted you, and lest our  
6 labour be in vain. And just now, when Timothy came to  
us from you, and brought us good tidings of your faith  
and love, and that ye have good remembrance of us  
always, desiring to see us, as we also do to see you ;  
7 wherefore, brethren, we were comforted over you in all  
8 our trouble and distress, by your faith ; for now we live,  
9 since ye stand fast in the Lord. For what thanks can we  
10 return to God for you, for all the joy wherewith we joy  
exceedingly to see your face, and to finish what is wanting  
11 of your faith ? And may our God and Father himself  
12 and our Lord Jesus Christ guide our way to you ; and  
may the Lord make you increase and abound in love one  
13 toward another, and toward all men, even as we do toward  
you ; unto the establishing your hearts unblameable in

holiness before our God and Father, at the coming of our Lord Jesus Christ with all his saints.

Lastly then, brethren, we beseech and exhort you in the Lord Jesus, that as ye have received from us how ye ought to walk and please God, so ye would abound yet more. For ye know what commands we gave you by the Lord Jesus. For this is the will of God, your holiness; that ye abstain from fornication; that each of you know how to possess his vessel in holiness and honour, not in the passion of lust, as the Gentiles who know not God; that no one overreach and cheat his brother in the matter; for the Lord is the punisher for all these things, as we forewarned you and bare witness. For God called us not to uncleanness, but to holiness. He therefore, that scorneth, scorneth not man, but God who hath given his holy spirit unto us.

And about brotherly love ye need not that I write to you; for ye yourselves are heaven-taught to love one another; and indeed ye do it toward all the brethren in all Macedonia. But we beseech you, brethren, to abound yet more; and to be ambitious to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk becomingly toward those without, and may have need of nothing.

And we would not have you ignorant, brethren, about them that are gone to rest, that ye grieve not, even as the others who have no hope. For if we believe that Jesus died and rose again, even so them also who rest in Jesus will God bring with him. For this we say to you by the word of the Lord, that we, who remain alive till the coming of the Lord, shall not get before those that are at rest. For the Lord himself will come down from heaven with a shout, with the voice of an archangel, and with the trumpet of God, and the dead in Christ will rise first; then we who remain alive shall be caught up with them in the clouds, to meet the Lord in the air; and so we shall ever be with the Lord. Therefore comfort one another with these words.

But of the times and seasons, brethren, ye have no need that I write to you; for yourselves know perfectly

that the day of the Lord so cometh as a thief in the  
3 night. When men say ; 'Peace and safety ;' then sudden  
destruction cometh on them, as pangs on a woman with  
4 child ; and they will not escape. But ye, brethren, are  
not in darkness, that that day should overtake you as a  
5 thief. For ye are all sons of light, and sons of day ; we  
6 are not of night nor of darkness. So then, let us not  
7 sleep as the others ; but let us watch and be sober. For  
8 they that sleep, sleep by night ; and they that be drunken,  
are drunken by night ; but let us, who are of day, be  
sober, putting on the breastplate of faith and love, and  
9 as a helmet the hope of salvation. For God hath not  
10 appointed us to wrath, but to the earning of salvation  
through our Lord Jesus Christ, who died for us ; so that  
whether we wake or sleep we may live together with him.  
11 Wherefore comfort one another, and build up one another,  
even as ye do.

12 And we beseech you, brethren, to know them that  
labour among you, and are over you in the Lord, and  
13 admonish you, and to esteem them very highly in love  
for their work's sake. Be at peace among yourselves.  
14 And we exhort you, brethren, warn the unruly, comfort  
the feeble-minded, support the weak, be patient towards  
15 all. See that none return evil for evil to any one ; but  
ever follow what is kind both one toward another, and  
16 toward all men. Rejoice always ; pray without ceasing ;  
17 in every thing give thanks, for this is the will of God in  
18 Christ Jesus towards you ; quench not the spirit ; despise  
21 not prophesying ; and prove all things, hold to what is  
22 good ; abstain from every form of evil. And may the God  
of peace sanctify you wholly, and may your whole spirit  
and soul and body be kept blameless at the coming of our  
24 Lord Jesus Christ. Faithful is He who called you,—and  
he will do it.  
25 26 Brethren pray for us. Greet all the brethren with a  
27 holy kiss. I adjure you by the Lord that the epistle be  
28 read to all the holy brethren. The grace of our Lord  
Jesus Christ be with you.

## THE SECOND EPISTLE OF

## PAUL TO THE THESSALONIANS.

**P**AUL and Silvanus and Timothy, to the church of the Thessalonians in God our Father and our Lord Jesus Christ; grace be to you and peace from God our Father and our Lord Jesus Christ.

We ought to thank God always for you, brethren, as is meet, because your faith groweth exceedingly, and the love of each one of you all toward each other aboundeth; so that we ourselves boast of you in the churches of God for your patience and faith in all your persecutions and troubles which ye endure. Which is a token of the righteous judgment of God, that ye were counted worthy of the kingdom of God, for which also ye suffer. Since it is a righteous thing with God to repay trouble to them that trouble you; and to you who are troubled rest with us, at the revealing of the Lord Jesus from heaven, with the angels of his power, in a flame of fire, punishing them that know not God, and that obey not the good tidings of our Lord Jesus Christ; who will suffer punishment, everlasting destruction from the presence of the Lord, and from the glory of his strength, when he shall come to be glorified among his saints, and to be admired among all the believers, (because our witness was believed among you,) in that day. For which also we pray always for you, that our God may count you worthy of the calling, and may fulfil all the good pleasure of his goodness, and the work of faith, with power; so that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of our Lord Jesus Christ.

Now we beseech you, brethren, for the coming of our Lord Jesus Christ, and for our gathering together unto him, that ye be not hastily shaken from your mind, or troubled, neither by spirit, nor by word, nor by letter as

from us, as though the day of the Lord were at hand.  
 3 Let no man deceive you by any means ; for the falling off  
 must first come, and the Man of sin be revealed, the son  
 4 of perdition, who opposeth, and exalteth himself against  
 every one called god or to be worshipped, so that he  
 5 sitteth down in the temple of God, shewing himself that  
 6 he is a god. Remember ye not, that when I was yet with  
 7 you I told you these things ? And now ye know what  
 8 withholdeth, so that he may be revealed in his own time.  
 9 For the mystery of iniquity already worketh ; only one is  
 10 now hindering until he be taken out of the way. And then will *the Wicked one* be revealed, whom the Lord  
 Jesus *will consume with the breath of his mouth*, and will  
 11 destroy with the appearance of his coming. And his  
 12 coming is according to the working of Satan with all  
 13 power and signs and wonders of falsehood, and with all  
 deceit of unrighteousness among them that are lost ;  
 because they received not the love of the truth that they  
 14 might be saved. And for this will God send to them a  
 15 working of deceit, so that they shall believe the false-  
 16 hood ; that they may all be condemned who believed not  
 the truth, but had pleasure in unrighteousness.

13 But we ought to thank God always for you, brethren  
 beloved by the Lord, because God hath from the beginning  
 chosen you to salvation in holiness of spirit and belief of  
 14 truth ; whereunto he called you by our good tidings, to  
 15 the earning the glory of our Lord Jesus Christ. So then,  
 brethren, stand fast and hold the lessons that ye have been  
 16 taught, whether by our word or letter. And may our  
 Lord Jesus Christ himself, and our God and Father, who  
 loved us and gave us in grace comfort everlasting and a  
 17 good hope, comfort your hearts, and establish you in every  
 good word and work.

1 Lastly, brethren, pray for us, that the word of the Lord  
 2 may run and be glorified, even as with you, and that we  
 3 may be delivered from unreasonable and wicked men ; for  
 4 all have not the faith. But the Lord is faithful, who will  
 5 establish you and guard you from evil. And we trust  
 in the Lord for you, that ye both are doing, and will  
 do, what we command you. And may the Lord guide

your hearts into the love of God, and into the patience of Christ.

Now we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother that walketh disorderly, and not according to the lesson that they received from us. For yourselves know how ye ought to imitate us; for we were not disorderly amongst you, nor ate any man's bread for nought; but with labour and toil we worked night and day, not to be a burden to any of you. Not because we have not power; but to make ourselves a pattern for you to imitate us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some who walk among you disorderly, working not at all, but are busy bodies. Now such men we command and exhort by our Lord Jesus Christ, that they work with quietness, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any one obey not our word by this epistle, note him, and keep not company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother. And may the Lord of peace himself give you peace always by all means. The Lord be with you all.

The greeting of Paul with mine own hand, which is the token in every epistle; thus I write. The grace of our Lord Jesus Christ be with you all; amen.

THE FIRST EPISTLE OF

PAUL TO TIMOTHY.

PAUL, an apostle of Jesus Christ by command of God our saviour, and of Christ Jesus our hope, to Timothy my true child in faith; grace, mercy, peace from God our Father, and Christ Jesus our Lord.

Abide still in Ephesus, as I besought thee when I went to

4 Macedonia, that thou mayest charge some not to teach  
other doctrines, nor to give heed to fables and endless  
genealogies, which minister questions rather than God's  
dispensation which is in faith.

5 Now the end of the command is love, out of a pure  
6 heart and a good conscience and faith unfeigned, from  
7 which some having swerved have turned aside unto vain  
8 jangling, wishing to be teachers of the law, understanding  
9 neither what they say, nor whereof they affirm. But we  
10 know that the law is good, if a man use it lawfully, and  
he understand this, that a law lieth not against the  
righteous, but against the lawless and disobedient, the un-  
godly and sinful, the unholy and profane, the murderers  
11 of fathers and murderers of mothers, man-slayers, forni-  
cators, defilers of themselves with mankind, men-stealers,  
liars, oath-breakers, and if there be any thing else contrary  
12 to the sound doctrine, according to the good tidings of  
the glory of the blessed God, that were intrusted to me.  
13 And I thank him that enabled me, Christ Jesus our Lord,  
because he thought me faithful, putting into the ministry  
14 one who was before a blasphemer, and a persecutor, and  
injurious; but I obtained mercy, because I did it igno-  
rantly in unbelief. And the grace of our Lord was very  
15 abundant with faith and love which is in Christ Jesus.  
16 The saying is faithful and worthy of all acceptance, that  
Christ Jesus came into the world to save sinners, of whom  
17 I am chief. But for this I obtained mercy, that in me,  
as chief, Jesus Christ might show forth the whole patience,  
for a pattern to them that were hereafter to believe on him  
18 unto life for ages;—and unto the King of the ages, incor-  
ruptible, invisible, the only God, be honour, and glory for  
ages of ages, amen.

19 This command I intrust to thee, son Timothy, accord-  
ing to the prophecies which went before on thee, that by  
them thou mightest fight the good fight, having faith and  
a good conscience, which some having put away have been  
20 shipwrecked as to the faith; of whom is Hymenæus and  
Alexander, whom I have delivered up to Satan, that they  
may be taught not to blaspheme.

1 I exhort therefore, first of all, that supplications,

prayers, intercessions, thanksgivings, be made for all men ; for kings and all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our saviour ; who willett all men to be saved, and to come to a knowledge of truth. For there is one God, and one mediator between God and men, a man, Christ Jesus, who gave himself a ransom for all ; the testimony in his own times, unto which I was made a preacher, and an apostle, (I speak the truth, I lie not,) a teacher of the Gentiles in faith and truth. I advise therefore that the men pray every where, lifting up holy hands without wrath and disputing. In like manner also let the women adorn themselves in decent apparel, with modesty and sobriety, not with braids, or gold, or pearls, or costly array ; but, as becometh women professing godliness, with good works. Let the woman learn in silence with all submission. But I suffer not the woman to teach, nor to set herself over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in transgression ; but she will be saved by childbearing, if they continue in faith and love and holiness with sobriety.

The saying is true ; if a man aim at being a bishop, he desireth a good work. A bishop then should be blameless, the husband of one wife, watchful, sober, decent, hospitable, ready to teach ; not a wine bibber, not a striker ; but patient, not a fighter, not avaricious ; ruling well his own house, having his children in subjection with all gravity ; (for if a man know not how to rule his own house, how shall he take care of the church of God ?) not newly converted, lest being puffed up he fall into the slanderer's condemnation. And he should have a good character from those that are without, lest he fall into reproach and the slanderer's snare. In like manner let the deacons be grave, not double-tongued, not given to much wine, not greedy of base gain, holding the mystery of the faith in a pure conscience. And let these also first be tried, and when found blameless then let them be deacons. In like manner let the women be grave, not slanderers, watchful,

12 faithful in all things. Let the deacons be husbands of only one wife, ruling their children and their own houses well; 13 for they that have been deacons honourably earn for themselves an honourable rank and great freedom of speech in 14 the faith in Christ Jesus. These things write I unto thee, 15 hoping to come to thee shortly; but if I tarry, that thou mayest know how to behave in the house of God, which is the church of the living God, as a pillar and support of the truth.

16 And confessedly great is the Mystery of Godliness; who was made manifest in flesh, justified in spirit, seen by preachers, proclaimed among the Gentiles, believed on in the world, received up in glory. And the spirit expressly saith, that in the latter times some will depart from the faith, giving heed to seducing spirits and doctrines of 2 demons, with the hypocrisy of liars, who have their 3 conscience seared, who order not to marry, to abstain from meats which God created to be received with thanksgiving 4 by those who believe and acknowledge the truth. Because every creature of God is good, and nothing is to be refused, when received with thanksgiving; for it is made 5 holy by the word of God and by prayer. If thou remind the brethren of these things, thou wilt be a good minister of Jesus Christ, nourished up in the words of the faith 7 and of the good doctrine to which thou hast attained. But refuse profane and old wives' fables, and exercise thyself 8 unto godliness. For bodily exercises are profitable for little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come. 9 10 The saying is faithful and worthy of all acceptance. For unto this we both labour and suffer reproach, because we trust in the living God, who is the saviour of all men, 11 especially of believers. These things command and teach.

12 Let no one despise thy youth; but be thou a pattern to believers, in word, in behaviour, in love, in faith, in purity. 13 Till I come, give attention to reading, to exhortation, to 14 teaching. Neglect not the gift that is in thee, which was given to thee by prophecy, with the laying on of hands by the body of elders. Take care of these things, be wholly in them, that thy improvement may be seen in all

things. Take heed to thyself and to thy teaching; continue in them; for so doing thou wilt save both thyself and thy hearers.

Rebuke not an elder, but intreat him as a father; and younger men as brethren; elder women as mothers; the younger as sisters in all purity.

Support widows that are wholly widowed. But if any widow have children or grandchildren, let these learn first to show piety at home, and to requite their parents; for that is acceptable in the sight of God. But she that is wholly widowed, and left alone, hopeth in God and continueth in supplication and prayers night and day. But she that liveth in wantonness is dead while she liveth. And these things give in charge, that they may be blameless. And if any one provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an unbeliever. Let not a widow be taken on the list unless of sixty years of age, having been the wife of one husband, and well reported of for good works; whether she have brought up children, or lodged strangers, or washed the saints' feet, or relieved the afflicted, or have followed up any good work. But refuse younger widows; for if they should grow wanton against Christ, they wish to marry, bearing blame, because they have cast off their first faith. And withal they learn to be idle, going about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things that they ought not. I advise therefore the younger ones to marry, bear children, guide the house, give no occasion for slander to the adversary. For already some have turned aside after Satan. If any believing man or woman have widows, let such relieve them, and let not the church be burdened, that it may relieve those that are wholly widowed.

Let elders who rule well be counted worthy of double reward, especially those who labour in word and teaching. For the scripture saith; *Thou shalt not muzzle the trampling ox*; and, *The labourer is worthy of his hire*. Against an elder receive not an accusation, unless it be by two or three witnesses. Them that sin rebuke before all, that the

21 others also may fear. I charge thee before God and the Lord Jesus Christ, and the chosen preachers, that thou observe these things without prejudice, doing nothing with  
22 partiality. Lay hands hastily on no man, neither be partaker of other men's sins.

23 Keep thyself pure. Be no longer a water drinker, but use a little wine for thy stomach's sake and thy frequent weaknesses.

24 Some men's sins are open, leading to judgment; those  
25 of others follow after. In like manner also some good works are open, and those that are otherwise cannot be hid.

1 Let such as are slaves under a yoke count their own masters worthy of all honour, that the name of God and  
2 the teaching be not evil spoken of. And let them that have believing masters not disregard them because they are brethren; but let them serve the more because the partakers of the benefit are believers and beloved. These things teach and exhort.

3 If any one teach other things, and hold not to the wholesome words of our Lord Jesus Christ, and to the  
4 teaching which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof come envy, strife, evil speaking, wicked  
5 surmising, perverse disputes of men corrupt in mind and destitute of truth, who suppose that godliness is gain;  
6 from such men withdraw thyself. But godliness with  
7 contentment is great gain; for we brought nothing into the world, and it is plain that we can take nothing out.  
8 Having therefore food and covering, let us be content therewith. But they that plan to be rich fall into temptation and a snare, and into many foolish and hurtful desires,  
10 which drown men in destruction and ruin. For the love of money is the root of all evil; which some reaching after have wandered from the faith and pierced themselves with  
11 many sorrows. But do thou, O man of God, flee these things, and follow righteousness, godliness, faith, love,  
12 patience, meekness. Fight the good fight of faith, lay hold on the life everlasting, whereunto thou wast called, and hast professed the good profession before many witnesses.

I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who witnessed before Pontius Pilate the good profession, that thou keep the command unspotted, unrebuked, until the appearing of our Lord Jesus Christ; which in his own times He will show, who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in light unapproachable, whom no man hath seen, nor can see;—to whom be honour and power everlasting; amen.

Charge the rich in this age not to be puffed up; nor to trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; to do good, to be rich in good works, ready to distribute, eager to communicate, storing up for themselves a good foundation against the future, that they may lay hold on the real life.

O Timothy, guard the intrusted charge, avoiding profane babblings, and [antitheses of Gnosticism, or] oppositions of Science falsely so called; in professing which some have erred concerning the faith. Grace be with thee.

## THE SECOND EPISTLE OF

## PAUL TO TIMOTHY.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of the life in Christ Jesus, to Timothy my beloved child; grace, mercy, peace, from God our Father, and Christ Jesus our Lord.

I thank God, whom I serve after my forefathers with a clear conscience, that without ceasing I have remembrance of thee in my prayers by night and day, desiring to see thee, remembering thy tears, that I may be filled with joy; calling to mind the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded is in thee also.

For which cause I remind thee to kindle up the gift of God which is in thee by the putting on of my hands.

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7 For God hath not given us a spirit of fear, but of power, and of love, and of wisdom.  
8 Be not therefore ashamed of witnessing to our Lord, nor of me his prisoner; but partake in the afflictions of  
9 the good tidings according to the power of God, who saved us and called us with a holy calling, not according to our works, but according to his own purpose and the grace given to us in Christ Jesus before the time of the  
10 ages, and now made manifest by the appearing of our saviour Jesus Christ, who hath destroyed death, and brought life and immortality to light through the good  
11 tidings, unto which I was appointed a preacher, and an  
12 apostle, and a teacher of the Gentiles; for which cause also I suffer these things; but am not ashamed. For I know whom I have believed, and I am persuaded that he is able to guard my intrusted charge until that day.  
13 Keep to the form of sound words which thou hast heard  
14 from me, in faith and love which is in Christ Jesus. The good intrusted charge do thou guard by the holy spirit which dwelleth in us.

15 This thou knowest, that all those in Asia turned from me; of whom are Phygelus, and Hermogenes. May the Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain; but when he was in Rome he sought me out very diligently  
16 and found me; (may the Lord grant to him to find mercy from the Lord in that day;) and in how many things he served me in Ephesus thou knowest very well.

1 Thou therefore, my child, be strong in the grace that  
2 is in Christ Jesus; and what thou hast heard from me by many witnesses, the same intrust thou to faithful men,  
3 who will be able to teach others also. Do thou therefore endure hardship, as a good soldier of Jesus Christ.  
4 No man when he is a soldier entangleth himself in the affairs of life; that he may please him that enlisted him.  
5 And if a man strive in the games, he is not crowned,  
6 unless he strive according to the rules. The husbandman that laboureth ought to be first partaker of the fruits.  
7 Consider what I say; and may the Lord give thee  
8 understanding in all things. Remember Jesus Christ of

the seed of David, who was raised from the dead according to my good tidings ; wherein I suffer trouble unto bonds, as an evildoer ; but the word of God is not bound. Therefore I bear patiently all things for the sake of the chosen people, that they also may obtain the salvation which is in Christ Jesus with glory everlasting. The saying is faithful ; if we be dead with him, we shall also live with him ; if we bear patiently, we shall also reign with him ; if we deny him, he will also deny us. If we have no faith, he remaineth faithful ; he cannot deny himself.

Remind them of these things, charging them before the Lord not to fight about words for no profit, to the subverting of the hearers. Endeavour to present thyself approved to God, a workman that needeth not to be ashamed, rightly explaining the word of truth. But shun profane babblings ; for they will increase unto more ungodliness, and their word will eat as a canker ; of whom is Hymenæus and Philetus ; who have erred about the truth, saying that the resurrection is already past ; and they overthrow the faith of some. Nevertheless God's foundation standeth sure, having this seal ; *The Lord knoweth them that are his ; and, Let every one that nameth the name of the Lord depart from iniquity.* But in a great house there are not only vessels of gold and of silver, but also of wood and of earth ; and some for honour and some for dishonour. If a man therefore cleanse himself from these things, he will be a vessel for honour, made holy, and useful to the master, prepared for every good work. Flee also the lusts of youth ; and follow righteousness, faith, love, peace with those who call upon the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they gender strifes. And a servant of the Lord ought not to strive, but to be gentle to all men, apt to teach, patient of wrong, in meekness instructing those that oppose ; if perhaps God may grant to them repentance to the acknowledging of the truth, and that unto his will they may rescue themselves from the snare of the devil, having been taken captive by him.

1 Know this also, that in the last days perilous times  
2 will come. For men will be selfish, avaricious, boasters,  
3 proud, evil-speakers, disobedient to parents, ungrateful,  
4 unholly, without natural affection, covenant-breakers,  
5 slanderers, intemperate, fierce, enemies of what is good,  
6 traitors, headstrong, puffed up, lovers of pleasure more  
7 than lovers of God; having a form of godliness, but  
8 denying its power. And from such men turn away.  
9 For of these are they who creep into houses, and enslave  
10 silly women, that are laden with sins, led away by various  
11 passions, ever learning yet never able to come to a know-  
12 ledge of truth. And as Jannes and Jambres withstood  
13 Moses, so do these men withstand the truth; men cor-  
14 rupt in mind, disproved concerning the faith. But they  
15 shall proceed no further; for their folly will be clear to  
16 all, as was that of those men also.

17 But thou hast known my doctrine, manner of life,  
18 purpose, faith, longsuffering, love, patience, persecutions,  
19 afflictions, what befell me at Antioch, at Iconium, at  
Lystra, what persecutions I endured; but out of them all  
the Lord delivered me. Yea and all who wish to live  
godly in Christ Jesus will be persecuted. But evil men  
and impostors will wax worse and worse, deceiving and  
being deceived. But continue thou in what thou hast  
learned and been assured of, knowing from whom thou  
learnedst, and that from a child thou hast known the holy  
scriptures, which are able to make thee wise unto salvation  
through the faith in Christ Jesus. All writing inspired  
by God is also profitable for doctrine, for reproof, for  
correction, for instruction in righteousness; that the man  
of God may be perfect, thoroughly fitted for every good  
work.

1 I charge thee before God and Jesus Christ, who is  
2 about to judge the living and the dead, and by his  
3 appearing and by his kingdom; preach the word; be  
4 urgent in season, out of season; confute, rebuke, exhort,  
5 in all patience and teaching. For a time will come when  
they will not endure sound doctrine; but after their own  
desires, having itching ears, will they multiply to them-  
selves teachers; and they will turn away their ears from

the truth, and will be turned towards the fables. But watch thou in all things, endure afflictions, do the work of a preacher of good tidings, fulfil thy ministry.

For I am already sacrificed, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith; for the rest, there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day; and not to me only, but to all that love his appearing.

Do thy best to come to me soon. For Demas hath forsaken me, having loved the present age, and is gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia. Luke alone is with me. Take Mark and bring him with thee; for he is useful to me for the ministry. And Tychicus have I sent to Ephesus. And the bag which I left at Troas with Carpus, when thou comest, bring; and the books, especially the parchments. Alexander the coppersmith did me much evil; the Lord reward him according to his works. And do thou guard against him, for he hath greatly withstood our words. At my first defence no man stood with me, but all forsook me; may it not be laid to their charge. But the Lord stood with me, and strengthened me; that by me the preaching might be fulfilled, and that all the Gentiles might hear; and I was delivered out of the lion's mouth. And the Lord will deliver me from every wicked work, and will save me unto his heavenly kingdom;—to whom be glory for ages of ages, amen.

Greet Prisca and Aquilas, and the household of Onesiphorus. Erastus remained at Corinth; but Trophimus I left at Miletus sick. Do thy best to come before the winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you.

THE EPISTLE OF  
PAUL TO TITUS.

1 PAUL, a servant of God, and an apostle of Jesus  
2 Christ, according to the faith of God's elect, and the  
3 acknowledging the truth which is after godliness, in  
4 hope of life everlasting, which God, who speaketh not  
5 falsely, promised before the time of the ages, and at fit  
6 times showed his word in the preaching which is  
7 intrusted to me according to the command of God our  
8 saviour,—to Titus my true child after the common  
9 faith; grace, mercy, peace, from God the Father, and  
10 the Lord Jesus Christ our saviour.

11 For this cause I left thee in Crete, that thou mightest set  
12 in order the things wanting, and appoint elders in each  
13 city as I ordered thee, if any one be blameless, the hus-  
14 band of one wife, having children that are believers, and  
15 are not accused of riot or unruly. For the bishop ought  
16 to be blameless, as God's steward; not selfwilled, not  
soon angry, not a winebibber, not a striker, not given to  
base gain, but hospitable, a lover of good, wise, just, holy,  
temperate; holding fast the true word according to the  
teaching, that he may be able both to exhort by sound  
doctrine, and to convince the gainsayers.

17 For there are also many unruly persons, vain talkers  
18 and deceivers, especially they of circumcision, whose mouth  
must be stopped; who overturn whole houses, teaching  
19 what they ought not, for base gain's sake. One of them-  
20 selves a poet of their own said; *Cretans are always liars,*  
*evil beasts, slow bellies.* This witnessing is true; where-  
fore rebuke them sharply, that they may be sound in the  
21 faith, not holding to Jewish fables and the commands of  
22 men who turn from the truth. To the pure all things  
23 are pure, but to the defiled and unbelieving nothing is  
pure, but both their mind and conscience are defiled.  
24 They profess to know God, but in their deeds they deny

him, being hateful, and disobedient, and approved in no good work.

But speak thou things that become sound doctrine ; that aged men be sober, grave, wise, sound in faith, in love, in patience ; that aged women in like manner be in behaviour as becometh holiness, not slanderers, not enslaved to much wine, teachers of good ; that they may teach the young women to love their husbands, to love their children, to be wise, chaste, keepers at home, good, obedient to their husbands, that the word of God be not evil spoken of. Exhort the young men in like manner to be wise, in all things shewing thyself a pattern of good works, uncorruptedness in doctrine, gravity, sound speech, which cannot be condemned ; that he who is of the contrary may be ashamed, having nothing evil to say of us. Let slaves be obedient to their own masters, let them be well pleasing in all things, not contradicting, not purloining, but shewing all good faithfulness ; that they may adorn the doctrine of God our saviour in all things. For the grace of God, which bringeth salvation to all men, hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly, in this age, waiting for the blessed hope, and the appearing of the glory of the great God and of our saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous for good works. Speak these things, and exhort and rebuke with all authority. Let no man despise thee.

Remind them to be obedient to principalities and powers, to obey authority, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, shewing all meekness towards all men. For we ourselves also were once foolish, disobedient, deceived, enslaved to divers lusts and pleasures, living in malice and envy, spiteful, hating one another. But when the kindness and love of God our saviour toward man appeared, not by works of righteousness which we had done, but according to his mercy he saved us, by the washing of new birth, and the renewing of the holy spirit, which he shed on us

7 abundantly through Jesus Christ our saviour ; that being  
 8 justified by his grace, we may be heirs according to the  
 9 hope of life everlasting. The saying is faithful ; and  
 10 about these things I wish thee to affirm strongly, that  
 11 they who have believed in God might be careful to stand  
 12 forward in good works. These are the things which are  
 13 good and profitable to men. But avoid foolish questions,  
 14 and genealogies, and disputes, and strife about the law ;  
 15 for they are unprofitable and vain. Reject after the first  
 16 and second admonition a man that maketh divisions ;  
 17 knowing that such an one is gone astray, and sinneth,  
 18 being self-condemned.

19 When I shall send Artemas to thee, or Tychicus, be  
 20 careful to come to me to Nicopolis ; for there have I  
 21 determined to winter. Send forward carefully Zenas the  
 22 teacher of the law, and Apollos, that nothing be wanting  
 23 to them. And let ours also learn to be forward in good  
 24 works for necessary uses, that they be not unfruitful. All  
 25 that are with me greet thee ; greet them that love us in  
 26 faith. Grace be with you all.

## THE EPISTLE OF

## PAUL TO PHILEMON.

1 PAUL, a prisoner of Christ Jesus, and Timothy our  
 2 brother, to Philemon our beloved and fellow-labourer,  
 3 and to the beloved Apphia, and to Archippus our  
 4 fellow-soldier, and to the church in thy house ; grace  
 5 to you, and peace, from God our father and the Lord  
 6 Jesus Christ.

7 I thank my God always, making mention of thee in my  
 8 prayers, hearing of thy love and faith, which thou hast  
 9 toward the Lord Jesus, and for all the saints ; that thy  
 10 partaking of the faith may become effectual in the acknowledg-  
 11 ing of every good that is in us toward Christ Jesus.

For we have great joy and comfort in thy love, because the  
bowels of the saints have been refreshed by thee, brother. 7

Wherefore though I might have much boldness in Christ  
to command thee what is fit, for love's sake I rather  
beseech, being such an one as Paul the aged, and now also  
a prisoner of Jesus Christ; I beseech thee for my child,  
whom I have begotten in my bonds, Onesimus; who was  
once useless to thee, but is now useful to thee and to me,  
whom I have sent back; and do thou receive him, that is,  
mine own bowels. Whom I did mean to keep with me,  
that in thy stead he might minister to me in the bonds  
of the good tidings; but without thy mind would I do  
nothing, that thy kindness should be not as of necessity,  
but willingly. For perhaps for this he departed for a  
season, that thou shouldest receive him for ever; no longer  
as a slave, but above a slave, as a brother beloved,  
especially by me, but how much more by thee, both in the  
flesh, and in the Lord. If therefore thou count me a  
partner, receive him as myself. And if he hath wronged  
thee, or oweth thee ought, put that to my account; I, Paul  
have written it with my own hand, I will repay it; albeit  
I say not to thee that thou owest to me even thine own  
self besides. Yea, brother, let me have joy of thee in the  
Lord; refresh my bowels in Christ. Having trust in thy  
obedience I have written to thee, knowing that thou wilt  
even do more than I say. 17  
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And withal prepare me also a lodging; for I hope that  
by your prayers I shall be given to you. There salute  
thee Epaphras, my fellow-prisoner in Christ Jesus; Mark,  
Aristarchus, Demas, Luke, my fellow-labourers. The grace  
of our Lord Jesus Christ be with your spirit. 22  
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## THE EPISTLE TO

## THE HEBREWS.

God, who at many times and in many manners spake  
in time past to the fathers by the prophets, hath at the  
last of these days spoken to us by a Son, whom he hath 1  
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appointed heir of all things, by whom also he made the  
3 ages. Who being a ray of his glory, and an image of his  
substance, and upholding all things by the word of his  
power, when he had by himself made a cleansing of our  
4 sins, sat down on the right hand of the Majesty on high;  
5 becoming so much better than the angels, as he hath in-  
herited a more excellent name than they. For to which  
6 of the angels did He ever say; *Thou art my son, this day  
have I begotten thee?* And again, *I will be to him as a  
father, and he shall be to me as a son?* And again, when  
7 He bringeth the first begotten into the world, it saith;  
*And let all the angels of God worship him.* And of the  
8 angels it saith; *Who maketh his angels spirits, and his  
ministers a flame of fire;* but of the Son; *Thy throne, O  
God, is for ages of ages; a sceptre of righteousness is the  
sceptre of thy kingdom.* *Thou hast loved righteousness and  
hated iniquity; therefore, O God, thy God hath anointed  
thee with oil of gladness above thy fellows.* And, *Thou,  
Lord, in the beginning foundedst the earth; and the heavens  
are the works of thy hands.* *They will perish, but thou re-  
mainest, and they all will wax old as a cloak, and as a robe  
wilt thou fold them and they will be changed; but thou art  
the same, and thy years will not fail.* But to which of the  
14 angels said He ever; *Sit thou on my right hand until I make  
thine enemies a footstool for thy feet?* Are they not all  
ministering spirits, sent forth to minister for the sake of  
them who are about to inherit salvation?

1 Therefore we ought to give the more earnest heed to  
2 the things which we have heard, lest we fall off. For if  
the word spoken through angels was stedfast, and every  
transgression and disobedience received a just retribution;  
3 how shall we escape if we neglect so great a salvation,  
which had its beginning in being spoken through the  
Lord, and was confirmed unto us by them that heard him,  
4 God witnessing with them by signs and wonders and  
divers mighty works and gifts of holy spirit according to  
5 his will? For unto angels He put not in subjection the  
6 world to come, whereof we speak. But one somewhere  
witnessed, saying; *What is man that thou art mindful of  
him? or the Son of man that thou visitest him?* Thou

madest him a little lower than the angels; thou crownedst  
 him with glory and honour; thou hast put all things under  
 his feet. For in putting all things under him, He left  
 nothing not put under him. But now we see not yet all  
 things put under him. But we see Jesus, who was made  
 a little lower than the angels, for the suffering of death  
 crowned with glory and honour; that by the grace of God  
 he should taste of death for every man. For it became  
 Him for whom are all things and through whom are all  
 things, in bringing many sons to glory, to make the captain  
 of their salvation perfect through sufferings. For both  
 he that sanctifieth and they who are sanctified are all of  
 One; for which cause he is not ashamed to call them  
 brethren, saying; *I will declare Thy name unto my brethren,*  
*in the midst of the church will I sing praise to Thee;* and again;  
*I will put my trust in Him;* and again; *Behold,*  
*I and the children that God hath given me.* Since then  
 the children are partakers of flesh and blood, he also himself  
 in the same manner partook of the same, that through  
 death he might destroy him that hath the power of death;  
 that is the devil, and might deliver such as through fear  
 of death were all their lifetime held in slavery. For verily  
 it taketh not hold of angels, but taketh hold of the seed  
 of Abraham. Wherefore in all things it behoved him to  
 be made like unto his brethren, that he might be a merciful  
 and faithful high priest in things concerning God, to  
 make propitiation for the sins of the people. For in that  
 he himself suffered when tempted, he is able to help them  
 that are tempted.

Wherefore, holy brethren, partakers of the heavenly  
 calling, consider the apostle and high priest of our profes-  
 sion, Jesus; who was faithful to Him that appointed him,  
 even as Moses was, in all His house. For he was counted  
 worthy of more glory than Moses, inasmuch as he that  
 built the house hath more honour than the house. For  
 every house is built by some one, but he that built all  
 things is God. And Moses truly was faithful in all His  
 house, as a servant, in witness of the things which were to  
 be spoken; but Christ as a son over His house; whose  
 house we are, if we keep the boldness and the rejoicing of  
 of the hope firm to the end.

Wherefore, as the holy spirit saith; *To-day, if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works for forty years.* Wherefore I was grieved with that generation, and said; *They always err in heart, and they have not known my ways.* So I sware in my wrath, they shall not enter into my rest. Take heed, brethren, lest there be in any one of you an evil heart of unbelief, in the departing from the living God. But exhort one another daily, while it is called *To-day*; lest any of you be hardened by the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. As it is said; *To-day, if ye will hear his voice, harden not your hearts, as in the provocation.* For who when they heard did provoke? Yea, did not all they who came out of Egypt under Moses? And with whom was He grieved for forty years? Was it not with them that had sinned, whose carcases fell in the desert? And to whom sware He that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore be afraid, lest, a promise being left of entering into His rest, any of you should seem to come short of it. For we have received the good tidings, as also did they; but the word which they heard did not profit them, not being mixed with the faith of them that heard it. For we who have believed do enter into the rest, as it said; *So I sware in my wrath, they shall not enter into my rest;* from the works that were finished indeed at the foundation of the world. For it somewhere saith about the seventh day thus; *And God rested on the seventh day from all his works;* and in this again; *They shall not enter into my rest.* Since therefore it remaineth that some are to enter therein, and they to whom the good tidings were first preached entered not because of unbelief; again it marketh out a certain day, *To-day*, saying in David, after such a time; as it is said; *To-day, if ye will hear his voice, harden not your hearts.* For if Joshua had given them rest, it would not have spoken of another day afterwards. There remaineth therefore a

sabbath-rest for the people of God. For he that is <sup>10</sup> entered into his rest, hath also ceased from his works, as God from his own. Let us therefore endeavour to enter <sup>11</sup> into that rest, lest any man fall after the same example of unbelief. For the word of God is living and powerful, <sup>12</sup> and sharper than any two-edged sword, piercing even unto the separating of life and breath, and of joints and marrow, and able to judge the thoughts and meanings of the heart; and no creature is unseen in his sight, but all <sup>13</sup> things are naked and laid open to the eyes of him of whom we are speaking.

As then we have a great high priest, who is passed into heaven, Jesus the son of God; let us hold fast our profession. For we have not a high priest who cannot feel with our weaknesses; as he was tempted in like manner in all things, except sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace for help in time of need. For every high priest taken from among men is appointed for men in things belonging to God, that he may offer both gifts and sacrifices for sins; who can feel for the ignorant and the wandering, since he also is compassed with weakness; and for this he ought, as for the people, so also for himself, to make offering for sins. And no one taketh this honour to himself, but one that is called by God, as was Aaron. So also Christ honoured not himself as being made a high priest, but He that said of him; *Thou art my son, this day have I begotten thee*; as it also saith in another place; *Thou art a priest for ever, of the order of Melchisedec*. And he in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and being heard for his devotion, as being a son, learned obedience from what he suffered; and being made perfect, he became the author of everlasting salvation unto all that obey him; being proclaimed by God a high priest of the order of <sup>10</sup> Melchisedec.

And of him we have much to say and hard to be explained, since ye are become dull of hearing. For though by this time ye ought to be teachers, ye have again need <sup>11</sup> <sup>12</sup>

of one to teach you, what are the first principles of the oracles of God; and ye are become such as have need of 13 milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a 14 babe; for strong meat is for the full grown, who by habit have their senses exercised to the discernment both of 1 good and evil. Wherefore leaving the first principles of the doctrine of Christ, let us come to the perfection; not laying again a foundation of repentance from dead works, 2 and of belief in God, of the doctrine of washings, and of the laying on of hands, and of the rising again from the 3 dead, and of everlasting judgment. And this we will do 4 if God permit. For it is impossible as to those who have been once enlightened, and have tasted the heavenly gift, 5 and been made partakers of the holy spirit, and have tasted the good word of God and the mighty works of the 6 age that is to come, when they fall away, to renew them again to repentance; since they again crucify to themselves 7 the Son of God and put him to shame. For the land which drinketh the rain that cometh oft upon it, and bringeth forth herbs useful to them for whom it is tilled, 8 receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto a curse; 9 whose end is to be burned. But, beloved, we are per- 10 suaded better things of you, and things that belong to salvation, if we may so speak. For God is not unjust, so as to forget your work and the love which ye shewed to- 11 ward his name, in having ministered and in now minister- 12 ing to the saints. And we desire each of you to shew the same diligence towards the completion of the hope until 13 the end; that ye be not slothful, but imitators of those 14 who through faith and patience inherit the promises. For when God made promise to Abraham, because he could 15 swear by no greater, he sware by himself, saying; *Surely blessing I will bless thee, and multiplying I will multiply thee.* And thus having been patient he obtained the 16 promise. For men verily swear by Him who is greater, and the oath for confirmation is to them an end of all strife. 17 Wherein God, wishing more abundantly to shew unto the heirs of the promise the unchangeableness of his will,

confirmed it with an oath; that by two unchangeable things, in which it is impossible for God to deceive, we might have a strong consolation, having fled for refuge to lay hold upon the hope set before us; which we hold as an anchor of the soul, both sure and stedfast, and which entereth the place within the veil, whither as a forerunner for us Jesus is entered, who is made a high priest of the order of Melchisedec until the end of the world.

For this Melchisedec, king of Salem, priest of the most high God, (who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham gave a tenth part of all;) first being translated *King of righteousness*, and then *King of Salem*, which is *King of Peace*, without father, without mother, without genealogy, neither having beginning of days, nor end of life, but made like unto the Son of God, remaineth a priest for the future. Now consider how great this man was, unto whom even the patriarch Abraham gave a tenth of the spoils. And verily they of the sons of Levi, who receive the office of priest, have a command to take tithe from the people according to the law, that is, from their brethren, though they came out of the loins of Abraham; but he, though not having his genealogy from them, took tithes from Abraham, and blessed him that had the promises. And without any contradiction the less is blessed by the greater. And here men that die receive tithes; but there one of whom it is witnessed that he liveth. And so to speak, Levi also who receiveth tithes paid tithes through Abraham; for he was yet in the loins of his father when Melchisedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there for another priest to arise of the order of Melchisedec, and not be called of the order of Aaron? For the priesthood being changed, of necessity a change of the law is also made. For he of whom these things are spoken belonged to another tribe, of which none waited on the altar. For it is certain that our Lord sprang from Judah, of which tribe Moses spake nothing about priesthood. And it is yet far more certain, if after the likeness of Melchisedec

16 there ariseth another priest, who is made not after the law of a fleshly command, but after the power of an endless life. For it witnesseth ; *Thou art a priest for ever of the order of Melchisedec.* For there is truly an annulling of the former command for the weakness and unprofitableness thereof, (for the law made nothing perfect,) and the bringing in of a better hope, by which we draw near to God. And inasmuch as it is not without an oath, (for they were made priests without an oath, but he with an oath from Him that said of him, *The Lord sware, and he will not repent ; Thou art a priest for ever of the order of Melchisedec ;*) by so much has Jesus been made a surety of a better covenant. And those priests truly were many, because by death they were hindered from continuing ; but he because of his continuing for ever hath his priesthood unchanging ; wherefore he is able also to save them wholly who come through him to God, since he ever liveth to intercede for them. 26 For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens ; who hath not daily need, as the high priests, to offer up sacrifice, first for his own sins and then for the people's ; for this he did once for all when he offered up himself. For the law maketh high priests men who have weakness ; but the word of the oath, which is since the law, a Son made perfect to the end of the world.

1 Now this is the sum of what hath been said ; we have such a high priest, who is set at the right hand of the 2 throne of the Majesty in heaven ; a minister of the Holies, and of the true tabernacle, which the Lord fixed, and not 3 man. For every high priest is appointed to offer gifts and sacrifices ; wherefore it is necessary that this one also 4 have somewhat that he may offer. For if he were on earth he would not be a priest, since they are the priests 5 who offer the gifts according to the law ; in that they serve after the example and shadow of heavenly things, as Moses was warned when he was about to make the tabernacle ; for, *See, He saith, that thou make all things after the 6 pattern shewed to thee on the mountain.* But now hath he obtained a more excellent ministry, by how much also he

is mediator of a better covenant, which hath been established upon better promises. For if the first had been faultless, no place had been sought for a second. For when finding fault it saith to them; *Behold, days are coming, saith the Lord, when I will complete a new covenant with the house of Israel, and with the house of Judah; not after the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and will write them on their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach each man his fellow-citizen, and each man his brother, saying; Know the Lord; for all shall know me, from the least of them to the greatest of them. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.* In saying *New*, he maketh the first to be old; and that which is old and aged is near its disappearing.

Then indeed the first had also ordinances of worship and the holy furniture. For there was made the first tabernacle, wherein was the candlestick and the table, and the shew bread; this is called the Holy. And behind the second veil a tabernacle called the Holy of Holies, which held the golden censer, and the ark of the covenant overlaid all over with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and over it cherubim of glory, overshadowing the mercy-seat; of which we cannot now speak particularly. Now these things being thus prepared, the priests enter at all times into the first tabernacle, performing the services; but into the second the high priest alone entereth once a year, not without blood, which he offereth for himself, and for the people's sins of ignorance; the holy spirit signifying this, that the way into the Holies was not yet made manifest, while the first tabernacle was yet standing; which is a figure for the time then present, during which were offered both gifts and sacrifices, which

could not make perfect in conscience him that did the  
10 service, only in meats and drinks, and divers washings,  
ordinances of the flesh, appointed until the time of refor-  
11 mation. But Christ being come, a high priest of the good  
things that are to be, through the greater and more perfect  
12 tabernacle, not made with hands, that is, not of this  
13 workmanship, neither by blood of goats and calves, but  
14 by his own blood, he entered once for all into the Holies,  
having gained everlasting redemption. For if the blood  
of bulls and goats, and the ashes of a heifer sprinkling the  
unclean, sanctify to the purity of the flesh ; how much  
more will the blood of Christ, who through the eternal  
spirit offered himself without spot to God, cleanse your  
15 conscience from dead works to the service of the living  
God ! And for this he is a mediator of a new covenant,  
that a death having taken place for the redemption of  
transgressions against the first covenant, they who are  
called may receive the promise of the eternal inheritance.  
16 For where a covenant is, a death must be brought forward  
17 of him that made it ; for a covenant is binding against  
the dead, but while he that made it liveth it is of no  
18 force. Whence the first was not confirmed without  
19 blood. For when the whole command had been spoken  
according to law by Moses, to the whole people, he took  
the blood of the calves and goats with water and scarlet  
wool and hyssop, and sprinkled both the book itself and  
20 the whole people, saying ; *This is the blood of the covenant*  
21 *which God hath enjoined on you.* And he in like manner  
sprinkled with the blood the tabernacle and all the vessels  
22 of the ministry. And almost all things are by the law  
cleansed by blood, and without shedding of blood is no  
23 forgiveness. It was therefore necessary that the copies  
of the things in heaven should be cleansed by these ; but  
the heavenly things themselves by better sacrifices than  
24 these. For Christ entered not into Holies made with  
hands, the resemblance of the true, but into heaven itself,  
25 now to appear before the face of God for us. Not that  
he should offer himself often, as the high priest entereth  
26 the Holies every year with the blood of others ; for then  
he must have often suffered since the foundation of the

world; but now once for all at the completion of the ages hath he appeared for the removal of sin by the sacrifice of himself. And as it is appointed to men to die once, and after this the judgment; so also Christ, having been once for all offered for the taking away of the sins of many, will be seen a second time without sin by those who look to him for salvation. For the law having a shadow of the good things to come, not the very image of the things, can never, by those yearly sacrifices that they offer for the future, make the comers thereto perfect. Then would they not have ceased to be offered, because of the worshippers once cleansed having no longer conscience of sins? But in these is a remembrance of sins each year. For it is not possible for the blood of bulls and goats to take away sins. Therefore one coming into the world saith; *Sacrifice and offering Thou wouldest not, but a body hast thou prepared for me; in burnt offerings and sin-offerings Thou hast had no pleasure.* Then said I; *Lo I come (in the beginning of the book it is written of me) to do thy will, O God.* When he first said; *Sacrifice and offering and burnt offerings and sin-offerings Thou wouldest not, neither hadst pleasure therein,* which are offered according to the law; then he said; *Lo, I come to do thy will.* He taketh away the first, that he may establish the second. By which will we are made holy through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering often the same sacrifices, which can never take away sins. But he, having offered one sacrifice for sins, for the future sat down at the right hand of God, waiting after this *till his enemies were made a footstool for his feet.* For by one offering he hath made perfect for the future those that are sanctified. And the holy spirit also witnesseth for us. For after it was first said; *This is the covenant that I will make with them, after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;* then, *Their sins and iniquities will I remember no more.* Now where forgiveness of these things is, there is no more offering for sin.

Having therefore, brethren, by the blood of Jesus, liberty

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of entrance into the Holies, which he consecrated for us as  
20 a new and living way, through the veil, (that is, his flesh,)  
21 22 and having a great priest over the house of God, let us  
draw near with a true heart, in fulness of faith, having our  
23 hearts sprinkled from an evil conscience ; and having the  
body washed with pure water, let us hold the profession  
24 of our hope unwavering ; (for He that promised is faith-  
ful,) and let us consider one another that we may provoke  
25 to love and good works ; not forsaking the assembling  
of ourselves together, as the manner of some is, but ex-  
horting to it ; and so much the more as ye see the day  
approaching.

26 For if we sin wilfully after receiving the knowledge of  
the truth, there no longer remaineth a sacrifice for sins ;  
27 but a certain fearful waiting for judgment, and a fiery  
28 anger which is to devour its adversaries. Any one that  
hath broken the law of Moses dieth without mercy under  
29 two or three witnesses ; of how much sorer punishment,  
think ye, will he be thought worthy who hath trodden  
down the Son of God, and hath accounted common the  
blood of the covenant wherewith he was sanctified, and  
30 hath insulted the spirit of grace ? For we know Him who  
said, *Punishment is mine, I will repay, saith the Lord;*  
31 and again ; *The Lord will judge his people.* It is a fearful  
thing to fall into the hands of the living God.

32 But remember the former days in which when en-  
lightened ye endured a great fight of sufferings ; partly  
while ye were made a gazingstock both with reproaches  
and afflictions, and partly while ye became companions of  
34 of them that were so treated. For ye had compassion on  
those who were in bonds, and ye took with joy the spoiling  
of your goods, knowing that ye have for yourselves in  
35 heaven a better and a lasting substance. Cast not away  
therefore your boldness, which hath a great reward. For  
36 ye have need of patience ; that after doing the will of  
37 God ye may receive the promise. For yet a little while,  
38 and *he that is coming will come, and will not tarry.* *And*  
*he that is righteous by faith, shall live ; but if he draw*  
39 *back, My soul will have no pleasure in him.* But we are  
not of the drawing back unto destruction, but of the faith  
unto the saving of the soul.

Now faith is a confidence of things hoped for, a conviction of things unseen. For by it the elders obtained a good report. By faith we understand that the ages were framed by the word of God ; so that the things which are seen arose not out of things visible. By faith Abel offered to God a better sacrifice than Cain, by which he obtained witness that he was righteous, God witnessing of his gifts ; and by it he being dead yet speaketh. By faith Enoch was changed so as not to see death ; and he was not found, because God had changed him ; for before his change it was witnessed of him that he pleased God. But without faith it is impossible to please him ; for he that cometh to God must believe that He is, and that He is a rewarder of them that seek him. By faith Noah, being warned about the things not yet seen, being moved with awe, prepared an ark for the saving of his house ; and by it he condemned the world, and became heir of the righteousness that is by faith. By faith Abraham, when called to go out into the place which he was afterwards to receive as an inheritance, obeyed ; and went out, not knowing whither he went. By faith he journeyed into the land of the promise, as into a strange land, dwelling in tents with Isaac and Jacob, the fellow-heirs of the same promise ; for he looked for the city that hath foundations, whose builder and maker is God. By faith also Sarah herself received strength to conceive seed, even when she was past age, because she judged Him that promised faithful. Therefore even from one man, and for this as good as dead, were born children, as the stars of heaven in multitude, and as the unnumbered sand which is on the sea shore. These all died in faith, not having received the promised blessings, but having seen them afar off and saluted them ; and having confessed that they were strangers and pilgrims in the land. For they, who say such things, shew that they are seeking their own country. And truly if they had been mindful of that from whence they had come out, they might have had an opportunity to return ; whereas they are reaching after a better, that is a heavenly one. Wherefore God is not ashamed of them to be called their God ; for he hath prepared for them a city. By faith

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18 Abraham when tried, offered up Isaac ; and he that had  
19 received the promises offered up his only begotten, of whom  
20 it was said, *In Isaac shall thy seed be called* ; accounting  
21 that God was able to raise him even from the dead ; from  
22 whence also, to speak in a figure, he received him. By  
23 faith Isaac blessed Jacob and Esau about things to come.  
24 By faith Jacob, when dying, blessed both the sons of  
25 Joseph, *and bowed in worship upon the top of his staff*.  
26 By faith Joseph, when dying, mentioned the departure of  
27 the children of Israel, and gave orders about his bones.  
28 By faith Moses, when born, was hid for three months by  
29 his parents, because they saw that he was a graceful child ;  
30 and they feared not the king's command. By faith Moses,  
31 when grown up, refused to be called the son of Pharaoh's  
32 daughter ; choosing rather to be ill-treated with the people  
33 of God, than to enjoy the advantages of sin for a season ;  
34 thinking the reproach of Christ greater riches than the  
35 treasures of Egypt ; for he looked forward to the reward.  
36 By faith he left Egypt, not fearing the wrath of the king ;  
37 for he endured, as seeing Him that is unseen. By faith  
38 he made the Passover, and the sprinkling of blood, that  
39 He that destroyed the first-born might not touch their's.  
40 By faith they passed through the Red Sea as by dry land ;  
41 of which when the Egyptians made trial they were  
42 swallowed up. By faith the walls of Jericho fell down  
43 after they had been compassed about for seven days. By  
44 faith the harlot Rahab perished not with the unbelievers  
45 when she received the spies in peace. And what more  
46 shall I say ? for the time would fail me to tell of Gideon,  
47 and of Barak and Samson and Jephthah, and of David  
48 and Samuel, and of the prophets ; who through faith sub-  
49 dued kingdoms, worked righteousness, obtained promises,  
50 stopped lions' mouths, quenched the strength of fire,  
51 escaped the edge of the sword, out of weakness were made  
52 strong, waxed valiant in fight, overturned the camps of  
53 the strangers ; women received their dead by being raised  
54 again ; and some men were tortured, not accepting the  
55 deliverance, that they might obtain a better resurrection ;  
56 and others had trial of mockings and scourging, yea more-  
57 over of bonds and imprisonment ; they were stoned, were  
58 sawn asunder, were tempted, were slain with the sword ;

they wandered about in sheepskins and goatskins, destitute, afflicted, ill-treated, (of whom the world was not worthy,) wandering in desert places and on mountains, and in caves and holes of the earth. And these all, having received a good report through faith, received not the promise, God having provided some better thing for us, that without us they might not be made perfect.

Wherefore, since we also have so great a cloud of witnesses set around us, let us lay aside every weight, and the besetting sin, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of the faith; who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. For consider him that endured such contradiction from sinners against himself, so that ye may not be wearied, fainting in your minds.

Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as sons; *My son, despise not the chastening of the Lord, nor faint when rebuked by him; for whom the Lord loveth he chasteneth; and he scourgeth every son whom he receiveth.* If ye endure chastening, God dealeth with you as sons; for what son is there whom his father chasteneth not? But if ye be without chastening, whereof all were made partakers, then ye are base-born and not sons. Have we then had fathers of our flesh who chastened us, and whom we reverenced; shall we not much rather be in subjection to the Father of spirits, and live? For they verily for the sake of a few days chastened us as they thought fit; but He for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.

Wherefore *set right the hanging hands, and the enfeebled knees;* and make straight paths for your feet, that lameness be not turned aside, but rather be healed. Follow peace with all men, and holiness, without which no man will see the Lord; looking carefully lest any man fall short of the grace of God; lest any root of bitterness springing up

16 trouble you, and thereby many be defiled ; lest there be any fornicator, or profane person, as Esau, who sold his birthright for one meal. For ye know that afterwards, when he wished to inherit the blessing, he was rejected ; for he found no place for a change of mind, though he sought it carefully with tears. For ye are not come unto the mountain that could be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words ; the hearers of which begged that the word should not be spoken to them any more ; for they could not bear what was commanded, *If even a beast touch the mountain it shall be stoned*, and so terrible was the sight, Moses said, *I exceedingly fear and tremble*. But ye are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to tens of thousands of angels, to the general assembly and to the church of the firstborn who are registered in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to blood of sprinkling, that speaketh better than Abel. See that ye neglect not Him that speaketh. For if they escaped not who neglected Him when warning upon earth, how much less we, if we turn from Him when warning from heaven ; whose voice then shook the earth ; but now He hath promised, saying ; *Yet once more I shake not the earth only, but also the heavens*. And this, *Yet once more*, meaneth the changing of the things shaken, as of things made, that the unshaken things may remain. Wherefore, since we receive an unshaken kingdom, let us have thankfulness, whereby we may serve God acceptably with reverence and awe. For *our God is a consuming fire*.

1 2 Let brotherly love continue. Be not forgetful of hospitality ; for by this some have entertained angels unawares.

3 Remember the prisoners, as being fellow-prisoners ; those that are ill-treated, as being yourselves also in the body.

4 Let marriage be honourable among all, and the bed be undefiled ; but fornicators and adulterers God will judge. Let your behaviour be without covetousness ; be content with what ye have ; for He hath said ; *I will never leave thee, no, I will never forsake thee*. So that

we may boldly say; *The Lord is my helper, and I will not fear what man shall do to me.* Remember those who rule over you, who have spoken to you the word of God; whose faith imitate, considering the end of their way of life. Jesus Christ is the same yesterday, and to-day, and to the end of the world. Be not carried away by divers and strange doctrines; for it is good that the heart be established in grace, not in meats; in which those that walk are not profited. We have an altar, off which they who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the Holies by the high priest as a sin-offering, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us therefore go forth to him without the camp, bearing his reproach; for here we have no continuing city, but we seek the one to come. Through him therefore let us offer up the sacrifice of praise to God continually, that is, the fruit of lips acknowledging his name. But to do good and to distribute forget not; for with such sacrifices God is well pleased. Obey them that rule over you, and submit; for they watch over your souls, as having to give an account; so that they may do it with joy and not with grief; for that is unprofitable to you. Pray for us; for we trust that we have a good conscience, in all things wishing to live honestly; and I beseech you the rather to do this, that I may be restored to you the sooner.

And may the God of peace, who brought again from the dead our Lord Jesus, the shepherd of the sheep, great by the blood of the everlasting covenant, make you perfect in every good work to do his will; working in you what is well-pleasing in his sight through Jesus Christ;—to whom be glory for ages of ages; amen.

And I beseech you, brethren, suffer the word of exhortation; for I have written unto you in a few words. Know that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you. Greet all who rule over you, and all the saints. They from Italy salute you. Grace be with you all; amen.

## THE GENERAL EPISTLES.

## THE EPISTLE OF

## J A M E S.

1     JAMES, a servant of God and of the Lord Jesus Christ,  
2     to the twelve tribes who are in the dispersion, greeting.

2     Count it all joy, my brethren, when ye fall into divers  
3     temptations; knowing that the trying of your faith worketh  
4     patience. And let patience have perfect work, that ye may  
5     be perfect and entire, wanting in nothing. And if any of  
6     you lack wisdom, let him ask of God who giveth freely to  
7     all and upbraideth not; and it will be given to him. But  
8     let him ask in faith, nothing doubting. For he that  
9     doubteth is like a wave of the sea blown and tossed.  
10    For let not that man think that he shall receive any thing  
11    from the Lord. A double-minded man is unstable in all  
12    his ways.

13    Let the lowly brother rejoice in his height; and the  
14    rich in his lowliness; for as a flower of grass will he  
15    pass away. For the sun riseth with its scorching, and  
16    withereth the grass, and the flower thereof falleth off, and  
17    the grace of its form perisheth; so also will the rich man  
18    fade away in his ways. Blessed is the man that endureth  
19    temptation; for when he hath been tried, he will receive  
20    the crown of life, which the Lord hath promised to them  
21    that love him.

22    Let no man, when tempted, say, 'I am tempted by  
23    'God; for God cannot be tempted by evil, and he  
24    tempteth no man. But every man is tempted, when  
25    drawn away and enticed by his own lust. Then when  
26    lust hath conceived, it bringeth forth sin; and sin, when  
27    finished, bringeth forth death. Be not deceived, my  
28    beloved brethren; every good giving and every perfect  
29    gift is from above, coming down from the Father of the

Lights, with whom is no variableness or shadow of turning. Of his own will he begat us with the word of truth, 18  
 that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be quick 19  
 to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God. Wherefore, 20  
 laying apart all filthiness and superfluity of naughtiness, 21  
 receive with meekness the engrafted word, which is able to save your souls.

And be ye doers of the word, and not hearers only, 22  
 deceiving yourselves. For if any be a hearer of the word, and not a doer, he is like a man beholding his 23  
 natural face in a mirror; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner 24  
 of man he was. But whoso looketh into the perfect law of liberty, and continueth, not being a forgetful hearer, 25  
 but a doer of the work, this man will be blessed in his deed. If any man seem to be religious, and bridleth not 26  
 his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before our 27  
 God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.

My brethren, hold not the faith of Jesus Christ, our Lord of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in gay clothing, and there come in also a poor man in vile clothing, and ye look up to him that weareth the gay clothing, and say, 'Sit thou there, honourably;' and say to the poor man, 'Stand thou there,' or, 'Sit here under my footstool;' then are ye not partial among yourselves, and judges of evil thoughts? Hearken, my beloved brethren; hath not God chosen the poor of the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonoured the poor. Do not the rich men oppress you, and drag you to judgment? Do not they speak ill of that worthy name by which ye are called? If indeed ye fulfil the royal law according to the scripture, *Thou shalt love thy neighbour as thyself*, ye do well; but if ye have respect

to persons, ye commit sin, and are convicted under the  
10 law as transgressors. For whoever shall keep the whole  
11 law, and yet sin in one point, is guilty of all. For He  
that said ; *Do not commit adultery*, said also ; *Do not kill*.  
Now if thou commit no adultery, but do kill, thou art  
12 become a breaker of the law. So speak ye, and so do,  
13 as they that are to be judged by the law of liberty. For  
judgment is merciless to him that hath shewed no mercy ;  
mercy rejoiceth against judgment.

14 What doth it profit, my brethren, if a man say that he  
hath faith, and have not works ? can the faith save him ?  
15 If a brother or sister be naked, and in want of daily food,  
16 and one of you say to them ; 'Depart in peace, be ye  
'warmed and filled,' but give not to them the things  
17 needful to the body ; what doth it profit ? Even so the  
18 faith, if it hath not works, is by itself dead. Yea, a man  
may say ; 'Thou hast faith and I have works ; shew me  
'thy faith without thy works, and I will shew thee my  
19 'faith by my works. Thou believest that there is one God ;  
'thou doest well ; the demons also believe and tremble.  
20 'But wouldest thou know, O vain man, that the faith  
21 'without the works is dead ? Was not Abraham our  
22 'father justified by works, when he offered up Isaac his  
son upon the altar ? Thou seest how the faith wrought  
23 'with his works, and by the works was the faith made  
24 'perfect. And the scripture was fulfilled which saith ;  
'Abraham believed God, and it was counted to him for  
25 'righteousness, and he was called a friend of God.' Ye  
see that by works a man is justified, and not by faith  
26 only. In like manner also was not Rahab the harlot  
justified by works when she received the messengers and  
sent them out another way ? For as the body without  
breath is dead, so faith without works is dead also.

1 Be not many teachers, my brethren, knowing that we  
2 shall receive the heavier condemnation. For in many  
things we all sin. If any man sin not in word, he is a  
3 perfect man, able to bridle even the whole body. Behold,  
we put horses' bits into their mouths, to make them obey  
4 us ; and we turn about their whole body. Behold also  
the ships, though so great and driven by strong winds,

yet are they turned about by a very small rudder, whithersoever the skill of the steersman wisheth. Even so the tongue is a little member, and boasteth greatly. Behold, how great a matter a little fire kindleth ! And the tongue is a fire, the world of iniquity ; so the tongue becometh among our members, defiling the whole body, and setting on fire the course of nature, and being set on fire by the Gehenna. For every kind of beasts, and of birds, and of creeping things, and of fishes, is tamed, and hath been tamed by mankind ; but the tongue no man can tame ; it is an unruly evil, full of deadly poison. By it we bless our God and Father ; and by it we curse men, who are made after the likeness of God ; out of the same mouth cometh blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth sweet and bitter from the same opening ? Can a fig-tree, my brethren, bear olives, or a vine figs ? So a salt spring cannot yield sweet water.

Who among you is wise and hath understanding ? let him shew out of good behaviour his works with meekness of wisdom. But if ye have bitter envy and strife in your hearts, do not boast, and lie against the truth. This wisdom is not come down from above, but is earthly, animal, demoniacal. For where is envy and strife, there is confusion and every evil work. But the wisdom from above is first pure, then peaceable, gentle, easily persuaded, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness in peace is sown by them that practise peace.

From whence come wars and fightings among you ? come they not hence, from your pleasures that war in your members ? Ye covet, and have not ; ye kill, and envy, and cannot obtain ; ye fight and war, and have not because ye ask not ; ye ask and receive not because ye ask amiss, that ye may spend upon your pleasures. Ye adulterers, and adulteresses, know ye not that friendship with the world is enmity with God ? Whoever, therefore, would be a friend of the world becometh an enemy of God. Or think ye that the scripture saith in vain, *The spirit that dwelleth in us lusteth to envy ?* But it giveth

more grace ; wherefore it saith ; *God resisteth the proud, 7 but giveth grace to the lowly.* Submit yourselves therefore 8 to God ; resist the devil, and he will flee from you ; draw nigh to God, and he will draw nigh to you ; cleanse your 9 hands, ye sinners ; and purify your hearts, ye double- minded. Grieve and mourn and weep ; let your laughter 10 be turned to mourning, and joy to heaviness. Humble yourselves in the sight of the Lord, and he will lift you up.

11 Speak not one against another, brethren. He that speaketh against his brother, and judgeth his brother, speaketh against the law, and judgeth the law ; and if thou judge the law, thou art not a doer of the law, but a 12 judge. There is One, the lawgiver and judge, who is able to save and to destroy ; but who art thou that judgest another ?

13 Go to now, ye that say, ‘ To-day and to-morrow let us ‘ go into such a city and be busy there a year, and trade 14 ‘ and get gain ; ’ knowing not about to-morrow ; (for what is your life ? for it is a vapour, that appeareth for a little 15 time, and then disappeareth ;) instead of your saying, ‘ If ‘ the Lord will, and we shall live, then let us do this or 16 ‘ that.’ But now ye rejoice in your boastings. All such 17 rejoicing is evil. Therefore to him that knoweth to do right and doeth it not, to him it is sin.

1 Go to now, ye rich, weep with howling for your griefs 2 that are coming on. Your riches are corrupted, and your 3 garments are become moth-eaten. Your gold and silver are rusted, and the rust of them will be a witness against you, and will eat your flesh like fire. Ye have hoarded 4 up for the last days. Behold, the hire of the labourers who have reaped your fields, which is by you kept back, crieth ; and the cries of them that have gathered the harvest are entered into the ears of the Lord of Sabaoth. 5 Ye have lived in pleasure on the earth, and wantoned ; ye 6 have nourished your hearts, as in a day of slaughter. Ye have condemned, ye have killed the Righteous One ; he doth not resist you.

7 Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious

fruit of the earth, having patience for it, until it receive the early and the latter rain ; be ye also patient ; establish your hearts, for the coming of the Lord draweth nigh. Murmur not one against another, brethren, lest ye be judged ; behold, the judge standeth before the doors. As an example of bearing affliction and of patience, my brethren, take the prophets, who spake in the name of the Lord. Behold, we count the patient happy. Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is full of pity and of tenderness.

But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath ; but let your yea be yea, and your nay, nay ; lest ye fall under judgment.

Is any among you afflicted ? let him pray ; is any cheerful ? let him sing. Is any among you sick ? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him ; and if he have committed sins, they will be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed ; the fervent prayer of a righteous man availeth much. Elijah was a man with like passions to us, and he prayed in prayer that it might not rain ; and it rained not on the land for three years and six months ; and again he prayed, and the heavens gave rain, and the land brought forth its fruit. Brethren, if any of you do err from the truth, and one convert him, let him know, that he who converteth a sinner from the error of his way will save a soul from death, and will cover a multitude of sins.

## THE FIRST EPISTLE OF

## P E T E R.

PETER, an apostle of Jesus Christ, to the pilgrims of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, chosen according to the foreknowledge

of God the Father, in sanctification of spirit, unto obedience and sprinkling of the blood of Jesus Christ ; grace and peace be multiplied unto you.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and unfading, reserved in heaven for you that are kept by the power of God through faith unto a salvation that is ready to be revealed in the latest season. Wherein rejoice ye, having now for a short time, if need be, been made to grieve in manifold temptations, that the trial of your faith, being more precious than gold that perisheth though it be tried by fire, may be found unto praise and honour and glory at the revelation of Jesus Christ ; whom having not seen, ye love ; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory ; receiving the end of your faith, salvation of your souls. Of which salvation the prophets, who prophesied of the grace toward you, searched out and inquired, inquiring to whom or to what season the spirit of Christ in them did point, when it witnessed beforehand of the sufferings for Christ and the glory therewith. To whom it was revealed that not for themselves but for you they ministered those things, which were now told to you through those who preached the good tidings to you with holy spirit sent from heaven ; which things angels desire to look into.

13 Wherefore girding up the loins of your mind, being sober, hope to the end for the grace that is to be brought upon you at the revelation of Jesus Christ ; as children of obedience, not fashioning yourselves after the former lusts in your ignorance, but as He who called you is holy, so be ye holy in all behaviour ; because it is written ; *Be ye holy, for I am holy.* And if ye call on the Father, who without respect of persons judgeth according to each man's work, pass the time of your pilgrimage in fear ; knowing that ye were redeemed from your vain behaviour after the tradition of your fathers, not by corruptible things, by silver or gold, but by the precious

blood of Christ, as of a lamb faultless and spotless ; who indeed was foreordained before the foundation of the world, but shewn in these last times for you that through him believe on God, who raised him from the dead and gave him glory ; that your faith and hope might be toward God. Having purified your souls in obeying the truth through the spirit unto unfeigned brotherly love, love one another fervently with a pure heart ; being born again, not of corruptible seed but of incorruptible, by the word of the living and enduring God. For *all flesh is as grass, and all its glory as the flower of grass. The grass withereth, and its flower falleth off; but the word of the Lord abideth to the end of the world.* And this is the word which hath been preached to you. Wherefore putting away all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes, seek ye the sincere milk of the word, that thereby ye may grow unto salvation ; if ye have tasted that the Lord is gracious. To whom coming, as to a living stone, rejected indeed by men, but by God *chosen, valuable*, ye also as living stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, well pleasing to God through Jesus Christ. For it is contained in the scripture ; *Behold, I lay in Sion a top corner-stone, chosen, valuable; and he that believeth on it shall not be ashamed.* Unto you then who believe is the *value*, but to the unbelievers, *the stone that the builders rejected, the same is become the head of the corner*, and a stone of stumbling, and a rock of offence ; they stumble, obeying not the word whereunto they were appointed. But ye are a chosen race, *a royal priesthood, a holy nation*, a people for a purpose, that ye may shew forth the goodness of Him who called you out of darkness into his marvellous light ; who once were not a people, but now are God's people ; who had not obtained mercy, but now have obtained mercy.

Beloved, I beseech you as strangers and pilgrims, to abstain from fleshly lusts, that war against the soul ; having your behaviour among the Gentiles honest ; that whereas they speak against you as evildoers, they may, by

13 your good works that they behold, glorify God in the day  
14 of visitation. Submit yourselves therefore to every ordinance  
15 of man for the Lord's sake; whether to the king, as  
16 supreme, or to governors, as sent by him for the punishment  
17 of evildoers and the praise of welldoers, (for so is the  
will of God, that the welldoers may silence the ignorance  
of foolish men,) as free, not using freedom for a cloak to  
malice, but as servants of God. Honour all men; love  
the brotherhood; fear God; honour the king.

18 Servants, be subject to your masters with all fear, not  
only to the good and gentle, but also to the froward.  
19 For this is thankworthy, if under a consciousness of God  
20 a man endure grief, suffering wrongfully. For what glory  
is it, if when in fault and buffeted ye be patient? But if,  
when ye do well and suffer, ye be patient, this is thank-  
21 worthy with God. For hereunto were ye called; because  
22 Christ also suffered for you, leaving to you an example  
23 that ye should follow his steps; who *did no sin, neither*  
*was guile found in his mouth*; who, when he was reviled,  
24 reviled not again; when he suffered, threatened not; but  
gave himself up to Him who judgeth righteously; who  
25 his own self bare our sins in his own body to the tree,  
that we, being removed from sins, should live to righteousness;  
*by whose scars ye were healed*. For ye were as  
sheep going astray, but are now returned to the shepherd  
and overseer of your souls.

1 Likewise ye wives, be subject to your husbands, that if  
any obey not the word, they may without a word be won  
2 by the behaviour of their wives, beholding your behaviour  
3 chaste with fear. Their's should not be the outward  
adorning of plaiting the hair, and binding on of gold, or  
4 putting on of apparel; but the hidden man of the heart,  
in the uncorruptibleness of a meek and quiet spirit, which  
5 is of great price in the sight of God. For thus of old  
the holy women also, who trusted in God, adorned them-  
6 selves, being subject to their husbands; as Sarah obeyed  
Abraham, calling him lord; and her children ye are  
7 while ye do well and fear no fear. Likewise ye husbands,  
dwell according to knowledge with the womanly as the  
weaker vessel, dividing the honour, as being also joint

partakers of the grace of life ; that your prayers be not hindered.

Lastly, be ye all of one mind, compassionate, loving as brethren, pitying, humble, not returning evil for evil, or railing for railing ; but contrariwise blessing, knowing that thereunto ye were called ; so that ye may inherit a blessing. For *he that would love life, and see good days, let him keep his tongue from evil, and his lips that they speak no guile. Let him turn from evil, and do good; let him seek peace, and follow after it.* For the eyes of the Lord are on the righteous, and his ears with their prayer ; but the face of the Lord is against evildoers. And who is he that will harm you, if ye be imitators of what is good ? but if ye even suffer for righteousness, happy are ye. And *fear not with their fear, neither be troubled ; but sanctify the Lord God in your hearts ;* and be ready always with an answer to every man that asketh you a reason for the hope that is in you, with meekness and fear ; having a good conscience ; that whereas they speak against you as evildoers, they may be ashamed who reproach your good behaviour in Christ. For it is better, if the will of God will it, that ye suffer for well-doing than for evil-doing. For Christ also once suffered for sins, the righteous for the unrighteous ; that he might bring us to God, he was put to death in the flesh, but made alive in the spirit ; by which also he went and preached to the spirits in prison, who once were disobedient, when the patience of God waited in the days of Noah, while the ark was a preparing, in which a few, that is, eight, souls were saved by water. And baptism the copy of this now saveth us, (not the putting away dirt from the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ ; who is on the right hand of God, gone to heaven ; angels and authorities and powers being made subject to him. Since then Christ suffered for us in flesh, arm yourselves also with the same mind, (for he that hath suffered in flesh hath ceased from sin,) so as no longer to live the remaining time in the flesh to the lusts of men, but to the will of God. For the time past of life is enough for us to have wrought the will of the Gentiles, when

we walked in lasciviousness, lusts, drunkenness, revellings, drinkings, and wicked idolatries; wherein they think it strange, speaking ill of you who run not to the same excess of riot; who will give an account to him who is ready to judge the living and the dead. For thereto were the good tidings preached even to the dead, that they might be judged according to men in the flesh, but might live according to God in the spirit.

And the end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all have a fervent love among yourselves; for *love will cover a multitude of sins*; be hospitable one to another without murmurs; as each hath received a gift, minister the same one to another, as good stewards of the manifold kindness of God. If any man speak, let it be as the oracles of God; if any man minister, let it be as of the ability which God giveth; so that in all things God may be glorified through Jesus Christ;—to whom is the glory and dominion for ages of ages; amen.

Beloved, think it not strange of the fire which is among you as a trial to you, as though some strange thing were happening to you. But, as ye are partakers of Christ's sufferings, rejoice; so that at the revealing of his glory ye may rejoice joyfully. If ye be reproached in the name of Christ, happy are ye; for the spirit of glory and of God resteth on you; on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or thief, or evildoer, or as a spy. But if he suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf. For the time is come that the judgment must begin with the house of God; and if it begin with us, what will the end be of them that obey not the good tidings of God? And if the righteous scarcely be saved, where will the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit their souls to him in well-doing as to a faithful creator.

The elders that are among you I exhort, I who am a fellow-elder and a witness of Christ's sufferings, and a partaker of the glory that is about to be revealed; tend

the flock of God which is among you, overseeing not by constraint, but willingly; not for base gain, but readily; not as being lords of the heritage, but being patterns to the flock; and when the chief shepherd appeareth, ye will receive the unfading crown of glory. Likewise, ye younger, submit to the elders. Yea, all of you submit one to another, and be clothed with humility; for *God resisteth the proud, and giveth grace to the humble.* Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; *casting all your cares upon him, for he careth for you.* Be sober, be watchful; your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist stedfast in the faith, knowing that the same sufferings are accomplished on your brotherhood in the world.

And may the God of all grace, who hath called us to his eternal glory in Christ Jesus, after ye have suffered a while, himself make you perfect, establish, strengthen, settle you. To him be glory and dominion for ages of ages; amen.

By Silvanus, a faithful brother to you, as I suppose, I have written briefly, exhorting, and witnessing, that this is the true grace of God, wherein ye stand. The chosen church at Babylon greeteth you; so doth Mark my son. Greet one another with a kiss of love. Peace be with you all that are in Christ Jesus.

## THE SECOND EPISTLE OF

## PETER.

**S**IMON Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our God and of our saviour Jesus Christ; grace and peace be multiplied unto you in the knowledge of God, and of Jesus our Lord.

As his divine power hath given unto us all things that

belong to life and godliness, through the knowledge of him who called us by glory and virtue ; by which were given to us the very great and precious promises, that by these ye may become partakers of the divine nature, having escaped the corruption that is in the world through lust ; and for this very cause giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love. For if these things be in you and abound, they make you to be neither idle nor unfruitful towards the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, short-sighted, having forgotten that he was cleansed from his old sins. Wherefore the rather, brethren, endeavour to make your calling and election sure ; for if ye do these things, ye will never fall. For so will be given to you abundantly the entrance into the everlasting kingdom of our Lord and saviour Jesus Christ.

Therefore I will not neglect to remind you always of these things, though ye know and be established in the present truth. And I think it right, as long as I am in this tabernacle, to stir you up by reminding ; knowing that I must shortly put off this tabernacle, even as our Lord Jesus Christ hath shewed me. And I will endeavour that ye may be able after my decease to have these things always in remembrance. For we followed not clever fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his greatness. For he received from God the Father honour and glory, when there came such a voice to him from the majestic glory ; 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard, when we were with him on the holy mount, and so we have more sure the word of prophecy ; whereto ye do well to hold, as to a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts. Knowing this first, that no prophecy of scripture is of private interpretation. For prophecy came not of old by the will of man, but holy men of God spake as moved by the holy spirit.

1 And there were false prophets also among the people, even as there will be among you false teachers, who will bring in heresies of destruction, and will deny the Master that bought them, and bring upon themselves swift destruction. 2 And many will follow their lewd ways, by reason of whom the way of truth will be evil spoken of. 3 And in lasciviousness will they gain you over with smooth words; against whom the former judgment lingereth not, and their destruction slumbereth not. 4 For if God spared not the angels that sinned, but in bonds of darkness casting them down to hell delivered them up reserved for judgment; and spared not the old world, but saved Noah, with seven others, as a preacher of righteousness, bringing the flood upon the world of the ungodly; 5 and turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, leaving them an example to those that should afterwards live ungodly; and delivered just Lot, when vexed with the behaviour of the wicked in filthiness; (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) the Lord knoweth how to deliver the godly from temptation, and to keep the unrighteous till the day of judgment to be punished; but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. 6 Daring, self-willed, they tremble not to speak ill of dignities; whereas angels, who are greater in power and might, bring not a railing accusation against them before the Lord. 7 But these as senseless beasts, animals made to be taken and destroyed, speak ill of what they understand not, and will be destroyed in their own corruption, receiving the reward of unrighteousness. 8 They count riot by day as pleasure; they are spots and blemishes, sporting themselves in their own deceits while feasting with you; having eyes full of adultery, and that cease not from sin; beguiling unstable minds, having a heart exercised in lasciviousness, children of cursing, having forsaken the right way, they are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousnes, but had the rebuke of his own iniquity; the dumb ass speaking with man's voice forbad the madness of the prophet, 9 10 11 12 13 14 15 16

17 These men are wells without water, and clouds driven along by the whirlwind ; to whom is reserved the mist of darkness to the end of the world. For when they speak high-sounding words of vanity, they allure by lusts of the flesh, by wantonness, those that were scarcely escaped 19 from them that live in error ; promising freedom to them, being themselves slaves of corruption ; for by what a man 20 is overcome, to that is he also enslaved. For if, after they have escaped from the pollutions of the world by the knowledge of the Lord and saviour Jesus Christ, they are again entangled therein and overcome, the latter end is 21 worse with them than the beginning. For it were better for them not to have known the way of righteousness, than after knowing it, to turn from the holy command delivered 22 to them. But it is happened to them according to the true proverb ; *The dog is turned again to his own vomit* ; and, *The sow that was washed, to her wallowing in the mire.*

1 This second epistle, beloved, I now write unto you ; in 2 both which I stir up your pure mind by reminding ; that ye remember the words spoken beforehand by the holy 3 prophets, and the command of our apostles of the Lord 4 and saviour ; knowing this first, that in the latter days will come scoffers in scoffing, walking after their own lusts, 5 and saying, 'Where is the promise of his coming ? for 'since the fathers went to their rest, all things remain as 6 'they were from the beginning of the creation.' For this they are wilfully ignorant of, that by the word of God the 7 heavens were of old, and the earth formed out of water 8 and by means of water ; by which the world that then 9 was, being overflowed with water, perished. But the 10 heavens and earth which are now are by His word kept in store, reserved unto fire until the day of judgment and of destruction of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord of the promise is not slow, as some men count slowness ; but is patient towards us, not wishing that any should perish, but that all should come to repentance. For the day of the Lord will come as a thief ; in it the

heavens will pass away with a great noise, and the elements will melt with heat, the earth also and the works therein will be burned up. Since then all these things are to be dissolved, what manner of persons ought ye to be in holy behaviour and godliness, looking for and hastening the coming of the day of God, wherein the heavens being on fire will be dissolved, and the elements will melt with heat? But let us look, according to his promise, for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, looking for these things, endeavour to be found by him in peace, spotless and blameless, and count the patience of our Lord as salvation; even as our beloved brother Paul according to the wisdom given to him wrote to you, as also in all his epistles, speaking in them of these things; in which things are some hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, foreseeing, beware lest, being led away by the deceit of the wicked, ye fall from your own stedfastness. But grow in grace and knowledge of our Lord and saviour Jesus Christ.—To him be glory both now and until the day of the end of the world; amen.

## THE FIRST EPISTLE OF

## JOHN.

WHAT was from the beginning, what we have heard, what we have seen with our eyes, what we have looked on, and our hands have handled, about the word of life; and the life was manifested, and we have seen and bear witness and declare unto you the eternal life, which was with the Father and was manifested to us;—what we have seen and heard we declare unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his son Jesus Christ. And these things we write unto you, that your joy may be full.

5 And these are the tidings which we have heard from him, and declare unto you, that God is light, and in him 6 is no darkness at all. If we say that we have fellowship with him and walk in darkness, we speak falsely, and do 7 not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood 8 of Jesus Christ his son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the 9 truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all 10 unrighteousness. If we say that we have not sinned, we 1 make him speak falsely, and his word is not in us. My children, these things write I unto you, that ye sin not. And if any one sin, we have an advocate with the Father, 2 Jesus Christ the righteous; and he is a propitiation for our sins, and not for our's only but for the whole world.

3 And thereby we know that we know him, if we keep 4 his commands. He that saith, 'I know him,' and keepeth not his commands, speaketh falsely, and the truth is not 5 in him. But whoso keepeth his word, in him truly is the love of God made perfect; hereby we know that we are 6 in him. He that saith he abideth in him ought himself 7 also so to walk, even as he walked. Beloved, I write no new command to you, but an old command which ye had from the beginning. The old command is the word which 8 ye heard from the beginning. Again a new command I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now 9 shineth. He that saith he is in the light, and hateth his 10 brother, is even yet in darkness. He that loveth his brother abideth in the light, and in him is no cause of 11 stumbling. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

12 I write unto you, children, because your sins are for- 13 given you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning; I write unto you, young men, because ye have overcome 14 the evil one; I write unto you, children, because ye have known the Father. I have written to you, fathers, be-

cause ye have known him that is from the beginning. I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. Love not the world, nor the things in the world. If any one love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pomp of living, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth till the end of the world. Children, it is the last hour; and as ye have heard that the antichrist cometh, even now there are many antichrists; whereby we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but it was that they might be made manifest that they were not all of us. But ye have an anointing from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and because no falsehood is of the truth. Who speaketh falsely, but he that denieth that Jesus is the Christ? He is the antichrist, that denieth the Father and the Son. Whoever denieth the Son, the same hath not the Father; he that acknowledgeth the Son, hath the Father also. What therefore ye have heard from the beginning, let that abide in you. If what ye have heard from the beginning shall abide in you, then ye will abide in the Son and in the Father. And this is the promise that he hath promised us, eternal life. These things have I written unto you concerning them that deceive you. But the anointing which ye received from him abideth in you, and ye need not that any one teach you; but as the same anointing teacheth you about all things, and is to be trusted, and is not false; and as it taught you, ye will abide in him. And now, children, abide in him; that when he shall appear, we may have confidence, and not be put to shame by him at his coming.

If ye know that He is righteous, ye know that every one who doeth righteousness is born of him. Behold, what love the Father gave us, that we should be called children of God. For this the world knoweth us not,

2 because it knew not him. Beloved, now are we children  
3 of God, and it appeareth not yet what we shall be; but  
we know that, when he shall appear, we shall be like him;  
4 for we shall see him as he is. And every one that hath  
5 this hope in him purifieth himself, even as He is pure.  
6 Whoever committeth sin committeth also a breach of the  
7 law; for sin is the breach of the law. And ye know that  
8 he was manifested to take away our sins; and in him is  
9 no sin. Whoever abideth in him sinneth not; whoever  
10 sinneth hath not seen him, nor known him. Children,  
11 let no one deceive you; he that doeth righteousness is  
12 righteous, even as He is righteous. He that committeth  
13 sin is of the devil, for the devil hath been sinning from the  
beginning. For this was the Son of God manifested, that  
14 he might destroy the works of the devil. Whoever is born  
15 of God committeth not sin, for His seed remaineth in him:  
16 and he cannot sin because he is born of God. In this the  
children of God are manifest, and the children of the devil.  
Whoever doeth not righteousness is not of God, as also he  
17 that loveth not his brother. For these are the tidings  
18 that ye heard from the beginning, that we should love one  
another; not as Cain, who was of evil, and slew his  
brother. And wherefore slew he him? Because his own  
19 works were evil, and his brother's righteous. Marvel not,  
my brethren, if the world hateth you. We know that we  
have passed from death unto life, because we love our  
brethren. He that loveth not his brother, abideth in  
20 death. Whoever hateth his brother is a murderer; and  
ye know that no murderer hath eternal life abiding in  
21 him. Herein we have known his love; because he laid  
down his life for us; and we ought to lay down our lives  
for our brethren. But whoso hath this world's good, and  
seeth his brother have need, and shutteth up his bowels  
from him, how dwelleth the love of God in him? My  
children, let us not love in word, nor in the tongue, but  
in deed and in truth.

22 And herein we know that we are of the truth, and shall  
23 assure our hearts before him; for, if our heart condemn  
us, God is greater than our heart, and knoweth all things.  
24 Beloved, if our heart condemn us not, we have confidence

toward God, and whatever we ask, we receive of him, because we keep his commandments, and do what is pleasing in his sight. And this is his commandment, that we should believe on the name of his son Jesus Christ, and love one another, as he gave us command. And he that keepeth his commandments dwelleth in him, and he in him ; and hereby we know that he abideth in us, by the spirit which he hath given us.

Beloved, believe not every spirit, but try the spirits whether they be of God ; for many false prophets are gone out into the world. Hereby ye know the spirit of God. Every spirit that confesseth that Jesus is the Christ come in the flesh, is of God ; and every spirit that confesseth not Jesus, is not of God ; and this is the spirit of the antichrist, whereof ye have heard that it is coming, and now it is already in the world. Ye are of God, children, and have overcome them ; because greater is he that is in you, than he that is in the world. They are of the world ; therefore they speak of the world, and the world heareth them. We are of God ; he that knoweth God, heareth us ; he that is not of God, heareth not us. Hereby we know the spirit of truth, and the spirit of deceit.

Beloved, let us love one another ; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God ; for God is love. In this was manifested God's love toward us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No one hath ever seen God. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit. And we have seen and bear witness that the Father sent the Son to be a saviour of the world. Whoso shall confess that Jesus is the son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath toward us. God is love ; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is love with us made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment; and he that feareth is not made perfect in love. Let us love him, because he first loved us. If any one say, 'I love God,' and hateth his brother, he speaketh falsely; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he that loveth God love his brother also.

1 Whoever believeth that Jesus is the Christ is born of God; and whoever loveth Him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments. And his commandments are not burdensome; for whatever is born of God overcometh the world; and this our faith is the victory that overcometh the world. Who is he that overcometh the world, but he that believeth that Jesus is the son of God? This is he that came by water and blood, even Jesus the Christ; not in water only, but in water and blood; and it is the spirit that beareth witness, because the spirit is truth. For there are three that bear witness, the spirit and the water and the blood; and these three agree in one. If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath witnessed of his Son. He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made him false; because he believed not the witness that God witnessed of his Son. And this is the witness, that God gave us eternal life, and this life is in his Son. He that hath the Son, hath the life; he that hath not the Son of God, hath not the life. These things have I written unto you, that ye may know that ye who believe on the name of the Son of God have everlasting life.

14 And this is the confidence that we have towards Him, that if we ask any thing according to his will, he heareth us; and if we know that he hear from us what we ask, we

know that we have the requests that we asked of him. If any one see his brother sin a sin not unto death, he shall ask, and He will give him life for them that sin not unto death. There is a sin unto death; I do not say that he should pray for that. All unrighteousness is sin; but there is a sin not unto death. We know that whoever is born of God, sinneth not; but he that is born of God keepeth himself, and the Wicked One toucheth him not. We know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us understanding, that we may know Him who is true; and we are in Him who is true, in his son Jesus Christ. This is the true God and eternal life. Children, keep yourselves from the idols.

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## THE SECOND EPISTLE OF

## JOHN.

THE elder unto the elect lady and her children, whom I love in truth, (and not only I, but also all who know the truth,) because of the truth which dwelleth in us; and may it be with us till the end of the world; with you be grace, mercy, peace, from God the Father, and from the Lord Jesus Christ, the son of the Father, in truth and love.

I rejoiced greatly that I found some of thy children walking in truth, as we received command from the Father. And now I beseech thee, lady, not as writing a new command unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commands. This is the command, as ye heard from the beginning, that ye might walk in it. For many deceivers are entered into the world, who acknowledge not that Jesus is the Christ come in the flesh. This is the deceiver and the antichrist. Look to yourselves, that we lose not what we have wrought, but

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9 receive a full reward. Whoso transgresseth, and abideth not in the doctrine of the Christ, hath not God. He that abideth in the doctrine of the Christ, he hath both the  
10 Father and the Son. If any one come to you, and bring not this doctrine, receive him not into your house, neither  
11 bid him hail. For he that biddeth him hail is partaker of his evil deeds.  
12 Having many things to write unto you, I would not do it with paper and ink; for I hope to come unto you, and  
13 to speak face to face, that our joy may be full. The children of thy elect sister greet thee.

## THE THIRD EPISTLE OF

## JOHN.

1 **T**HE elder unto the well-beloved Gaius, whom I love in truth.  
2 Beloved, in all things I wish that thou mayest prosper  
3 and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and witnessed to  
4 thy truth, even as thou walkest in truth. Greater joy than this I have none, to hear that my children walk in truth.  
5 Beloved, thou doest faithfully whatever thou doest to  
6 the brethren, and to the strangers, who have borne witness to thy love in the sight of the church; whom if thou send forward after a godly sort thou wilt do well.  
7 Because for his name they went forth, taking nothing  
8 from the Gentiles. We therefore ought to receive such, that we may be fellow-workers in the truth.  
9 I have written to the church; but Diotrephes who wisheth to be first among them heedeth us not.  
10 Wherefore, if I come, I will make him remember the works which he doeth, prating against us with evil words; and not content therewith, he himself receiveth not the brethren, and forbiddeth and casteth out of the church

them that would. Beloved, imitate not evil but good. The welldoer is of God; the evildoer hath not seen God. Unto Demetrius testimony is borne by all, and by the truth itself; and we also bear testimony, and ye know that our testimony is to be trusted.

I had many things to write, but I do not wish to write unto thee with ink and pen. But I hope to see thee shortly, and we will speak face to face. Peace be with thee. The friends greet thee. Greet the friends by name.

## THE EPISTLE OF

## J U D A S.

JUDAS, a servant of Jesus Christ, and brother of James, to them that are sanctified in God the Father, and by Jesus Christ preserved, chosen; mercy unto you, and peace, and love, be multiplied.

Beloved, making all haste to write to you, about the common salvation, I had need to write and exhort you to strive for the faith that was once delivered unto the saints. For certain men are crept in, who were fore-ordained of old to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Sovereign, and our Lord Jesus Christ. I wish therefore to remind you, though ye once knew it, how the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not; and the angels who kept not their first estate, but left their own habitation, he hath kept in everlasting chains under darkness unto the judgment of the great day; as Sodom and Gomorrah, and the cities about them, in like manner giving themselves up to fornication, and going after strange flesh, stand forth as an example, suffering the punishment of eternal fire. Nevertheless in like manner these dreamers also defile the flesh, despise dominion, and speak ill of dignities. Yet Michael the archangel, when con-

tending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation,  
10 but said; *The Lord rebuke thee.* But these men speak evil of things which they know not; but what they understand naturally, as senseless beasts, in those things they  
11 corrupt themselves. Alas for them! for they have gone in the way of Cain, and fallen into the error of Balaam's  
12 hire, and perished in the gainsaying of Korah. These men are spots among your love-feasts, feasting with you without fear, taking care of themselves; clouds without water, carried along by winds; trees withered, fruitless,  
13 twice dead, rooted up; raging waves of the sea, foaming out their own shame; wandering stars, for whom is kept  
14 the blackness of darkness to the end of the world. Enoch also, the seventh from Adam, prophesied of these men, saying; *Behold, the Lord is come with his holy tens of thousands, to execute judgment against all, and to convict all that are ungodly among them, of all the deeds of their ungodliness which they have committed, and of all the hard words which ungodly sinners have spoken against him.*  
15 These men are murmurers, complainers, walking after their own lusts; and their mouth speaketh swelling words,  
16 admiring men's persons for gain's sake. But, beloved, remember ye the words which were before spoken by the  
17 apostles of our Lord Jesus Christ; how they told you there should be mockers in the last time, walking after  
18 the lusts of their own ungodliness. These are they who separate themselves, sensual, not having the spirit.  
19

20 But ye, beloved, building up yourselves on your most holy faith, praying with holy spirit, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life. And on some have compassion,  
21 making a difference; but others save in fear, snatching them out of the fire; hating even the garment defiled by the flesh.  
22

23 And unto Him who is able to keep you from falling, and to place you in the sight of his glory, faultless with joy,  
24 the only God our Saviour, through Jesus Christ our Lord, be glory and majesty, dominion and power, both now, and throughout all ages; amen.  
25

THE

## REVELATION.

**T**HE revelation of Jesus Christ, which God gave unto him, to shew to his servants what must shortly come to pass, and he sent and signified it by his angel unto his servant John ; who bare witness to the word of God, and to the witnessing of Jesus Christ, of what he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things written therein ; for the time is at hand.

John to the seven churches which are in Asia ; grace be to you and peace from Him that is, and that was, and that is to come ; and from the seven spirits that are before his throne ; and from Jesus Christ, the faithful witness, the firstborn of the dead, and the prince of the kings of the earth. Unto him who loveth us, and washed us from our sins in his blood, (and he made us a kingdom, and priests unto his God and Father,) to him be glory and power for ages of ages ; amen. Behold, he cometh with the clouds, and every eye will see him, even they who pierced him ; and all the tribes of the earth will wail over him ; even so, amen. ‘I am Alpha and Omega,’ saith the Lord God, ‘He that is, and that was, and that is to ‘come, the Almighty.’

I John, your brother, and companion in the affliction and kingdom and patience of Jesus Christ, was in the isle called Patmos, for the word of God, and for the witnessing of Jesus Christ. I was in spirit on the Lord’s day ; and I heard behind me a great voice, as of a trumpet, saying ; ‘What thou seest, write in a book, and send to the seven ‘churches, to Ephesus, and to Smyrna, and to Pergamus, ‘and to Thyatira, and to Sardis, and to Philadelphia, and ‘to Laodicea.’ And I turned to see the voice that spake with me ; and being turned I saw seven golden candlesticks ; and in the midst of the seven candlesticks one

like the Son of man, clothed with a garment down to the  
14 foot, and girt about the breast with a golden girdle; and  
his head and his hair were white like white wool, like  
15 snow; and his eyes like a flame of fire; and his feet were  
16 like fine brass, as if burned in a furnace; and his voice  
17 as a voice of many waters; and he had in his right hand  
seven stars; and out of his mouth went a sharp two-  
edged sword; and his face was as the sun shineth in its  
18 strength. And when I saw him, I fell at his feet as  
dead; and he laid his right hand on me, saying; 'Fear  
19 'not; *I am the first, and the last, and the living one;*  
'and I was dead, and behold, I am alive for ages of ages;  
20 'and I have the keys of death and of hell. Write there-  
fore the things which thou hast seen, and which are, and  
'which are to be hereafter; the mystery of the seven stars  
'which thou sawest in my right hand, and the seven  
'golden candlesticks. The seven stars are the preachers  
'of the seven churches; and the seven candlesticks are  
'the seven churches.

1 'To the preacher of the church in Ephesus write;  
'These things saith he that holdeth the seven stars in  
'his right hand, who walketh in the midst of the seven  
2 'golden candlesticks; I know thy works, and thy labour,  
'and thy patience, and that thou canst not bear evil  
'men; and thou hast tried them which say they are  
3 'apostles, and are not; and hast found them false; and  
'thou hast patience, and hast borne for my name's sake,  
4 'and art not weary. But I have somewhat against thee,  
5 'because thou hast left thy first love. Remember there-  
fore whence thou art fallen, and repent, and do the first  
'works; or else I will come to thee quickly, and will  
'remove thy candlestick out of its place, unless thou  
6 'repent. But this thou hast, that thou hatest the deeds  
7 'of the Nicolaitanes, which I also hate.' He that hath  
an ear, let him hear what the spirit saith to the churches.  
'To him that overcometh will I give to eat of the tree of  
'life, which is in the paradise of my God.

8 'And to the preacher of the church in Smyrna write;  
'These things saith the first and the last, who was dead,  
9 'and is alive; I know thy works and trouble and poverty,

'(but thou art rich,) and the evil speaking of them who  
 'say they are Jews, and are not, but are the synagogue  
 'of Satan. Fear not the things which thou art about to 10  
 'suffer; behold, the devil is about to cast some of you  
 'into prison, that ye may be tried; and ye will have  
 'trouble for ten days. Be thou faithful unto death, and  
 'I will give thee the crown of life.' He that hath an 11  
 ear, let him hear what the spirit saith to the churches.  
 'He that overcometh will not be hurt by the second  
 'death.

'And to the preacher of the church in Pergamus write; 12  
 'These things saith he that hath the sharp two-edged  
 'sword; I know thy works and where thou dwellest,  
 'where Satan's throne is; and thou holdest fast my name,  
 'and hast not denied my faith, even in the days wherein  
 'Antipas was my faithful witness, who was slain among 13  
 'you, where Satan dwelleth. But I have a few things  
 'against thee, because thou hast there them that hold  
 'the doctrine of Balaam, who taught Balac to cast a  
 'stumbling-block before the children of Israel, to eat 14  
 'things sacrificed to idols and to commit fornication. So  
 'hast thou also them that in like manner hold the doc-  
 'trine of the Nicolaitanes. Repent therefore; or else I 15  
 'will come to thee quickly, and will fight against them  
 'with the sword of my mouth.' He that hath an ear, let 16  
 him hear what the spirit saith to the churches. 'To  
 'him that overcometh will I give some of the hidden  
 'manna, and I will give him a white tile, and on the tile  
 'a new name written, which no one knoweth but he that 17  
 'receiveth it.

'And to the preacher of the church in Thyatira write; 18  
 'These things saith the Son of God, who hath his eyes  
 'as a flame of fire; and his feet are like fine brass; I 19  
 'know thy works and love and faith and service, and thy  
 'patience, and thy works, the last greater than the first.  
 'But I have against thee that thou sufferest thy wife 20  
 'Jezebel, who calleth herself a prophetess, and she  
 'teacheth and misleadeth my servants to commit forni-  
 'cation, and to eat things sacrificed to idols. And I gave 21  
 'her time to repent, and she will not repent of her fornication.

23 'tion. Behold, I cast her into a bed, and them that  
23 'commit adultery with her into great trouble, unless they  
23 'shall repent of her deeds. And I will kill her children  
23 'with death ; and all the churches shall know that *I am*  
24 '*he that searcheth the reins and hearts ; and I will give*  
24 '*to you each according to your works.* But to you I say,  
24 'the rest in Thyatira, such as have not this doctrine, in  
24 'that they have not known the depths of Satan, (as they  
25 'say,) I will put on you no other burden ; but what ye  
25 'have hold fast till I come. And he that overcometh, and  
25 'keepeth my works to the end, to him will I give power  
27 'over the Gentiles ; and he shall *rule them with a rod of*  
27 '*iron, as earthen vessels are shattered,* as I have received  
28 'from my Father ; and I will give him the morning star.'  
29 He that hath an ear, let him hear what the spirit saith to  
the churches.

1 'And to the preacher of the church in Sardis write ;  
1 'These things saith he that hath the seven spirits of  
1 'God, and the seven stars ; I know thy works, that thou  
2 'hast a name that thou livest, and art dead. Be watchful,  
2 'and strengthen the remaining things that were about  
2 'to die ; for I have not found thy works fulfilled before  
3 'my God. Remember therefore how thou hast received  
3 'and heard, and hold fast and repent. If therefore thou  
3 'shalt not watch, I will come on thee as a thief, and thou  
4 'wilt not know what hour I shall come on thee. But  
4 'thou hast a few names in Sardis which have not defiled  
4 'their garments ; and they shall walk with me in white,  
5 'for they are worthy. He that overcometh, the same  
5 'shall be clothed in white garments ; and I will not  
5 'blot his name out of the book of life, and I will confess  
6 'his name before my Father, and before his angels.' He  
6 'that hath an ear, let him hear what the spirit saith to the  
churches.

7 'And to the preacher of the church in Philadelphia  
7 'write ; These things saith he that is holy, he that is  
7 'true, he that hath *the key of David ; he that openeth and*  
8 '*no one shutteth, and shutteth and no one openeth ;* I know  
8 'thy works ; behold, I have set before thee an open door,  
8 'which no one can shut ; for thou hast a little strength,

'and hast kept my word, and hast not denied my name.  
 'Behold, I make them of the synagogue of Satan, who  
 'say they are Jews, and are not, but speak falsely; be-  
 'hold, I will make them to come and worship before thy  
 'feet, and to know that I have loved thee. Because thou  
 'hast kept the word of my patience, I will also keep thee  
 'from the hour of trial, which is about to come on the  
 'whole world, to try the dwellers on the earth. I come  
 'quickly; hold what thou hast, that no one take thy  
 'crown. Him that overcometh will I make a pillar in  
 'the temple of my God, and he shall no more go out; and  
 'I will write on him the name of my God, and the name  
 'of the city of my God, the new Jerusalem, which cometh  
 'down out of heaven from my God; and my new name.'  
 He that hath an ear, let him hear what the spirit saith to  
 the churches.

'And to the preacher of the church in Laodicea write;  
 'These things saith the Amen, the faithful and true wit-  
 'ness, the beginning of God's creation; I know thy works,  
 'that thou art neither cold nor hot; I would thou wert  
 'cold or hot. So because thou art lukewarm, and neither  
 'hot nor cold, I am about to spit thee out of my mouth.  
 'Because thou sayest, I am rich and wealthy and have  
 'need of nothing; and thou knowest not that thou art  
 'wretched and miserable and poor and blind and naked;  
 'I counsel thee to buy of me gold tried in the fire, that  
 'thou mayest be rich; and white raiment, that thou  
 'mayest be clothed, and the shame of thy nakedness  
 'appear not; and salve to anoint thine eyes, that thou  
 'mayest see. As many as I love I rebuke and chasten;  
 'be zealous therefore, and repent. Behold, I stand at the  
 'door and knock; if any man hear my voice, and open  
 'the door, I will come in to him, and sup with him, and  
 'he with me. To him that overcometh will I grant to  
 'sit with me on my throne, even as I overcame, and am  
 'seated with my Father on his throne.' He that hath an  
 ear, let him hear what the spirit saith to the churches.

After this I looked, and behold, a door was opened in  
 the heavens; and the first voice, which I heard as a  
 trumpet talking with me, said; 'Come up hither, and I

2 'will shew thee what must be hereafter.' And immediately I was in the spirit; and behold, a throne was set  
3 in the heavens, and on the throne One seated. And He  
4 that sat was to look on like a jasper and sardonyx; and there was a rainbow round the throne like an emerald  
5 to look on. And round the throne were twenty-four  
6 thrones; and on the twenty-four thrones elders sitting,  
7 clothed in white raiment; and on their heads were golden  
8 crowns. And from the throne went out lightnings and  
9 voices and thunderings; and before the throne were burn-  
10 ing seven lamps of fire, which are the seven spirits of  
11 God. And before the throne was as it were a sea of  
12 glass, like crystal; and in the midst of the throne and  
13 round the throne four living creatures full of eyes before  
14 and behind. And the first living creature was like a  
15 lion, and the second living creature like a calf, and the  
16 third living creature had the face of a man, and the fourth  
17 living creature was like a flying eagle. And the four  
18 living creatures had each of them six wings; they were  
19 full of eyes about and within; and they have no rest day  
20 and night, saying; 'Holy, holy, holy, Lord God almighty,  
21 'He that was, and is, and is to come.' And when the living  
22 creatures shall give glory and honour and thanks to Him  
23 that sitteth on the throne, who liveth for ages of ages, the  
24 twenty-four elders will fall down before Him that sitteth  
25 on the throne, and will worship Him that liveth for ages  
26 of ages, and will cast their crowns before the throne, say-  
27 ing; 'Thou art worthy, O Lord, to receive glory and  
28 'honour and power; for thou createdst all things, and for  
29 'thy pleasure they were, and were created.'

1 And I saw in the right hand of Him that sat on the  
2 throne a book written within, and on the back sealed  
3 with seven seals. And I saw a strong angel crying with  
4 a loud voice; 'Who is worthy to open the book and to  
5 'loose its seals?' And no one in heaven, nor on earth,  
6 nor under the earth, was able to open the book, nor to  
7 look thereon. And I wept much, because no one was  
8 found worthy to open the book, nor to look thereon.  
9 And one of the elders saith to me; 'Weep not; behold,  
10 'the Lion of the tribe of Judah, the root of David, hath

‘prevailed to open the book and its seven seals.’ And I  
 saw between the throne and the four living creatures, and  
 in the midst of the elders, a Lamb standing as though  
 slain, having seven horns, and seven eyes, which are the  
 seven spirits of God sent forth to all the earth. And he  
 came and took the book out of the right hand of Him  
 that sat on the throne. And when he took the book, the  
 four living creatures and twenty-four elders fell down  
 before the Lamb, each having harps, and golden vials full  
 of odours, which are the prayers of the saints. And they  
 sung a new song, saying; ‘Thou art worthy to take the  
 book, and to open its seals; for thou wast slain, and  
 hast bought us unto God by thy blood, out of every  
 tribe and tongue and people and nation; and hast made  
 them kings and priests unto our God; and they will  
 reign on the earth.’ And I looked, and heard the voice  
 of many angels round the throne and the living creatures  
 and the elders; and the number of them was ten thousands  
 of ten thousands, and thousands of thousands, saying with  
 a loud voice; ‘Worthy is the Lamb that was slain to  
 receive power and riches and wisdom and strength and  
 honour and glory and blessing.’ And every creature  
 which is in the heavens, and on the earth, and under the  
 earth, and such as are in the sea, and all things that are  
 in them, heard I saying; ‘To Him that sitteth on the  
 throne, and to the Lamb, be blessing and honour and  
 glory and power for ages of ages.’ And the four living  
 creatures said; ‘Amen;’ and the elders fell down and  
 worshipped.

And I looked when the Lamb opened one of the seven  
 seals; and I heard one of the four living creatures saying,  
 as it were the voice of thunder; ‘Come and see.’ And I  
 looked; and behold a white horse; and he that sat on it  
 had a bow; and a crown was given to him, and he went  
 forth conquering and to conquer.

And when he opened the second seal, I heard the second  
 living creature say; ‘Come.’ And there went forth  
 another horse, red; and to him that sat thereon it was  
 given to take peace from the earth, and that they should  
 kill one another; and to him was given a great sword.

5 And when he opened the third seal, I heard the third living creature say; 'Come and see.' And I looked; and behold a black horse; and he that sat on it had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures say; 'A chœnix [or two pints] of wheat for a Denarius, [or eight pence], and three chœnixes of barley for a Denarius; and cheat not as to 'the oil and the wine.'

7 And when he opened the fourth seal, I heard the fourth living creature say; 'Come and see.' And I looked; and behold a pale horse; and his name that sat on it was Death; and Hell followed after him. And power was given to him over the fourth part of the earth, to kill with sword and with hunger, and with death, and by the beasts of the earth.

9 And when he opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God,  
10 and for the testimony which they held; and they cried with a loud voice, saying; 'How long, O sovereign, holy and 'true, dost thou not judge and avenge our blood on them  
11 'that dwell on the earth?' And a white robe was given to them, and it was told to them, that they should rest yet a while, until their fellow-servants also, and their brethren that were to be killed as they had been, should be fulfilled.

12 And I looked when he opened the sixth seal, and there came a great earthquake, and the sun became black as sackcloth of hair, and the full moon became as blood, and the stars of heaven fell to the earth, as a fig-tree shaken by a great wind casteth her untimely figs. And the heavens were removed as a scroll rolled up, and every mountain and island were moved out of their places.  
15 And the kings of the earth, and the great men, and the chief captains, and the rich men, and the mighty men, and every slave, and every freeman, hid themselves in the caves  
16 and in the rocks of the mountains. *And they say to the mountains and rocks; 'Fall on us,* and hide us from the 'face of Him that sitteth on the throne, and from the 'wrath of the Lamb; for the great day of his wrath is  
1 'come; and who is able to stand?' And after this I saw four angels standing at the four corners of the earth,

holding the four winds of the earth, so that no wind should blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God ; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying ; ‘ Hurt not the earth, nor the sea, nor ‘ the trees, till we have sealed the servants of our God on ‘ their foreheads.’ And I heard the number of them that were sealed, a hundred and forty-four thousand were sealed out of all the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand, of the tribe of Reuben were sealed twelve thousand, of the tribe of Gad were sealed twelve thousand, of the tribe of Aser were sealed twelve thousand, of the tribe of Nepthalim were sealed twelve thousand, of the tribe of Manasses were sealed twelve thousand, of the tribe of Simeon were sealed twelve thousand, of the tribe of Levi were sealed twelve thousand, of the tribe of Issachar were sealed twelve thousand, of the tribe of Zabulon were sealed twelve thousand, of the tribe of Joseph were sealed twelve thousand, of the tribe of Benjamin were sealed twelve thousand. After this I looked, and behold, a great crowd, which no one could number, of all nations and tribes and peoples and tongues, stood before the throne and before the Lamb, clothed in white robes and with palm-branches in their hands. And they cry with a loud voice, saying ; ‘ Salvation to our God who sitteth on the throne, and to ‘ the Lamb.’ And all the angels stood round the throne and elders and four living creatures, and fell before the throne on their faces and worshipped God, saying ; ‘ Amen ; blessing and glory and wisdom and thanks- giving and honour and power and might be unto our God ‘ for ages of ages ; amen.’ And one of the elders answered, saying unto me ; ‘ What are these who are clothed in white ‘ robes, and whence came they ? ’ And I said unto him ; ‘ My Lord, thou knowest.’ And he said to me ; ‘ These ‘ are they who came out of the great affliction, and washed ‘ their robes and whitened them in the blood of the Lamb. ‘ Therefore are they before the throne of God, and they

16 'serve him day and night in his temple ; and He that  
17 'sitteth on the throne will spread his tent over them.  
16 'They will hunger no more, nor thirst more; neither will  
17 'the sun strike on them, nor any heat. For the Lamb  
that is in the midst of the throne will tend them, and will  
lead them to fountains of waters of life; and God will  
wipe away all tears from their eyes.'

1 And when he opened the seventh seal, there was  
2 silence in the heavens for about half an hour. And I  
3 saw the seven angels that stood before God ; and to them  
4 were given seven trumpets. And another angel came and  
stood at the altar, having a golden censer ; and to him  
was given much incense, that he should offer it with the  
prayers of all the saints on the golden altar before the  
5 throne. And the smoke of the incense went up from the  
angel's hand with the prayers of the saints, before God.  
5 And the angel took the censer, and filled it from the fire  
of the altar, and cast it on the earth ; and there came  
voices and thunderings and lightnings and an earthquake.  
6 And the seven angels who had the seven trumpets pre-  
pared themselves to sound.

7 And the first sounded ; and there followed hail and fire  
mingled with blood, and they were cast on the earth ; and the  
third part of the earth was burnt up, and the third  
part of the trees were burnt up, and all green grass was  
burnt up.

8 And the second angel sounded ; and as it were a great  
mountain burning with fire was cast into the sea ; and the  
third part of the sea became blood ; and the third part of  
the creatures which were in the sea, and had life, died ;  
and the third part of the ships were destroyed.

10 And the third angel sounded ; and a great star, burn-  
ing like a lamp, fell from heaven, and fell on the third  
part of the rivers, and on the fountains of the waters.  
11 And the name of the star is called Wormwood ; and the  
third part of the waters became wormwood ; and many  
men died of the waters, because they were made bitter.

12 And the fourth angel sounded ; and the third part of  
the sun was smitten, and the third part of the moon, and  
the third part of the stars ; so that the third part of them

was darkened, and the day shone not for a third part of it, and the night likewise. And I looked, and heard an eagle flying through mid-heaven, saying with a loud voice; 'Alas, alas, alas, for the inhabitants of earth, by reason of 'the other voices of the trumpet of the three angels, that 'are about to sound !'

1 And the fifth angel sounded ; and I saw a star fall from  
 2 heaven to earth ; and to him was given the key of the  
 3 bottomless pit. And he opened the bottomless pit ; and  
 4 out of the pit arose a smoke, as the smoke of a great fur-  
 5 nace ; and the sun and the air were darkened by the  
 6 smoke of the pit. And out of the smoke came forth  
 7 locusts on the earth ; and to them was given power, as  
 8 the scorpions of the earth have power ; and it was com-  
 9 manded them that they should not hurt the grass of the  
 10 earth, nor any green thing, nor any tree, but the men  
 11 who have not the seal of God on their foreheads. And  
 12 to them it was given that they should not kill them, but  
 13 that they should be tormented five months ; and their  
 14 torment was as the torment of a scorpion, when it striketh  
 15 a man. And in those days men will seek death, and will  
 1 not find it ; and will desire to die, and death will flee from  
 2 them. And the likenesses of the locusts were like horses  
 3 prepared for battle ; and on their heads were as it were  
 4 golden crowns, and their faces were as the faces of men.  
 5 And they had hair as the hair of women, and their teeth  
 6 were as lions' teeth, and they had breastplates as breast-  
 7 plates of iron, and the sound of their wings was as the  
 8 sound of chariots of many horses running to battle. And  
 9 they have tails like scorpions, and there were stings in  
 10 their tails, and their power was to hurt men for five  
 11 months. They have over them a king, the angel of the  
 12 bottomless pit ; his name in Hebrew is Abaddon, but in  
 13 Greek his name is Appollyon. One woe is past ; behold,  
 14 two more woes are coming hereafter.

15 And the sixth angel sounded ; and I heard a voice  
 1 from the four horns of the golden altar which is before  
 2 God, saying to the sixth angel who had the trumpet ;  
 3 'Loose the four angels that are bound at the great river  
 4 'Euphrates.' And the four angels were loosed, who were

prepared for the hour, and day, and month, and year, for  
16 to slay the third part of men. And the number of the  
horse-soldiers was twenty thousand of tens of thousands ;  
17 I heard their number. And thus I saw the horses in the  
vision, and them that sat on them, having breastplates of  
fire, and of jacinth, and of brimstone. And the heads of  
the horses were as the heads of lions, and out of their  
18 mouths issued fire and smoke and brimstone. By these  
three plagues was the third part of men killed, by the fire  
and smoke and brimstone which issued out of their  
19 mouths. For the power of the horses is in their mouth,  
and in their tails ; for their tails are like snakes, and have  
20 heads ; and with them they do hurt. And the rest of  
the men who were not killed by these plagues, repented  
not of the works of their hands, so that they should not  
worship demons, and idols of gold and silver and brass  
and stone and wood, which can neither see, nor hear, nor  
21 walk ; neither repented they of their murders, nor of their  
sorceries, nor of their fornication, nor of their thefts.  
1 And I saw another mighty angel coming down from  
heaven, clothed with a cloud ; and the rainbow was on  
his head, and his face was as the sun, and his feet as  
2 pillars of fire. And he had in his hand a little book  
open ; and he set his right foot on the sea, and his left  
3 on the land ; and he cried with a loud voice, as a lion  
roareth. And when he cried, the seven thunders spake  
4 their voices. And when the seven thunders spake, I was  
about to write, and I heard a voice from heaven saying ;  
‘ Seal up what the seven thunders spake, and write it not.’  
5 And the angel, whom I saw standing on the sea and on  
6 the land, raised his right hand to heaven, and sware by  
Him that liveth for ages of ages, who created the heavens  
and the things therein, and the earth and the things  
therein, and the sea and the things therein ; ‘ The time  
7 ‘ shall not yet be ; but in the days of the voice of the  
‘ seventh angel, when he is about to sound, then the  
‘ mystery of God will be finished, as he declared to his  
8 ‘ servants the prophets.’ And the voice which I heard  
from heaven spake with me again, and said ; ‘ Go, take the

‘ little book which is open in the hand of the angel that standeth on the sea and on the land.’ And I went to the angel, telling him to give me the little book. And he saith unto me ; ‘ Take and eat it up ; and it will make thy belly bitter, but in thy mouth it will be sweet as honey.’ And I took the little book out of the angel’s hand, and ate it up ; and it was in my mouth sweet as honey ; and when I ate it my belly was made bitter. And he saith unto me ; ‘ Thou must prophesy again before peoples and nations and tongues and many kings.’ And a reed like a rod was given to me, and he said ; ‘ Rise, and measure the temple of God, and the altar, and them that worship therein. But the court without the temple leave out, and measure it not, for it is given to the Gentiles ; and the holy city shall they tread under foot for forty two months. And I will give to my two witnesses that they shall prophesy for one thousand two hundred and sixty days, clothed in sackcloth.’ These are the two olive trees, and the two candlesticks standing before the Lord of the earth. And if any man wisheth to hurt them, fire cometh out of their mouth, and devoureth their enemies ; and if any man wisheth to hurt them, he must thus be killed. These have power to shut heaven, that the rain rain not in the days of their prophecy ; and have power over the waters to turn them into blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their witness, the beast that cometh up out of the bottomless pit will make war against them, and overcome them, and kill them : And their dead bodies will lie in the open square of the great city, which spiritually is called Sodom and Egypt, where their Lord was crucified. And some of the peoples and tribes and tongues and nations will see their dead bodies for three days and a half, and will not let their dead bodies be put into a tomb. And the dwellers on the earth will rejoice over them, and will make merry, and send gifts one to another, because these two prophets tormented the dwellers on the earth. And after the three days and a half, the spirit of life from God entered into them ; and they stood on their feet, and great fear fell on

12 them that saw them. And they heard a great voice from heaven, saying to them; 'Come up hither.' And they ascended up to heaven in a cloud, and their enemies  
13 beheld them. And the same hour there came a great earthquake, and the tenth part of the city fell, and in the earthquake were slain seven thousand names of men; and the rest were affrighted, and gave glory to the God of  
14 heaven. The second woe is past; behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there came great voices in heaven, saying; 'The kingdom of the world is  
16 'become the kingdom of our Lord and of his Christ, and  
17 'he shall reign for ages of ages.' And the twenty-four elders who sat on their thrones before God, fell on their  
18 faces, and worshipped God, saying; 'We give thanks to  
19 'thee, O Lord God almighty, who art, and wast, because  
'thou hast taken thy great power and hast reigned. And  
'the nations were angry; and thy wrath is come; and  
'the time of the dead, that they should be judged, and  
'that thou shouldest give reward to thy servants the  
'prophets, and to the saints, and to them that fear thy  
'name, small and great, and shouldest destroy them that  
'destroy the earth.' And the temple of God was opened  
in the heavens, and the ark of the Lord's covenant was  
seen in his temple; and there came lightnings and voices  
and thunderings and an earthquake, and great hail.

1 And a great sign was seen in the heavens, a woman clothed with the sun, and the moon under her feet, and on  
2 her head a crown of twelve stars. And she being with  
3 child crieth, travailing and pained to be delivered. And another sign was seen in the heavens, and behold, a great  
4 red dragon, having seven heads and ten horns, and on his  
heads seven crowns. And his tail drew the third part of  
the stars of heaven, and cast them to the earth; and the  
dragon stood before the woman who was ready to be  
delivered, for to eat up her child as soon as it was born.  
5 And she brought forth a man child, who is *to rule all*  
*nations with a rod of iron*; and her child was caught up  
6 unto God, and to his throne. And the woman fled into  
the desert, where she hath there a place prepared by God,

that there they should feed her for a thousand two hundred and sixty days. And there arose a war in heaven; Michael and his angels fighting against the dragon. And the dragon fought and his angels; and he prevailed not, nor was their place found any more in heaven. And the great dragon was cast out, the serpent of old that is called the Devil and Satan, who misleadeth the whole world, he was cast out to the earth, and his angels were cast out with him. And I heard a loud voice in the heavens, saying; 'Now is come the salvation, and strength, and 'kingdom of our God, and the power of his Christ; for 'the accuser of our brethren is cast down, who accused 'them before our God day and night. And they overcame 'him by the blood of the Lamb, and by the word of their 'witnessing; and they loved not their lives even unto 'death. Therefore rejoice, ye heavens, and ye that dwell 'therein. Alas for the earth and for the sea, because the 'devil is come down to you, having great wrath, knowing 'that he hath a short season.' And when the dragon saw that he was cast to the earth, he persecuted the woman who brought forth the man child. And to the woman were given two wings of the great eagle, that she might fly into the desert into her place, where she is being nourished for a season, and seasons, and half a season, from the face of the serpent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the river. And the earth helped the woman, and the earth opened its mouth, and swallowed up the river which the dragon cast out of its mouth. And the dragon was wroth with the woman, and went forth to make war against the rest of her seed, who keep the commandments of God, and hold the witnessing of Jesus.

And I stood on the sand of the sea, and I saw a beast rise out of the sea, having ten horns and seven heads, and on his horns ten crowns, and on his heads names of evil speaking. And the beast which I saw was like a leopard, and his feet as of a bear, and his mouth as the mouth of a lion. And the dragon gave him his power, and his throne, and great authority; and I saw one of his heads.

as it were wounded to death ; and his wound of death was healed, and all the earth wondered after the beast.

4 And they worshipped the dragon that gave power to the beast, and they worshipped the beast, saying ; 'Who is 5 'like the beast ? and who can war against him ?' And there was given to him a mouth speaking great things and evil words ; and power was given to him to do for forty- 6 two months. And he opened his mouth in evil speaking against God, to speak evil of his name, and of his tabernacle, and of them that dwell in heaven. And it was given to him to make war against the saints, and to overcome them ; and power was given him over every tribe, and 8 people, and tongue, and nation. And all that dwell on the earth will worship him, they whose name is not written in the book of life of the Lamb slain from the foundation of 9 the world. If any one have an ear, let him hear. If any one leadeth into captivity, he shall go into captivity ; if any one killeth with the sword, he must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth ; and he had two horns like a lamb, and he spake 12 as a dragon. And he is exercising all the power of the first beast before his face ; and he causeth the earth and them that dwell therein to worship the first beast, whose 13 deadly wound was healed. And he maketh great signs, and fire to come down from the heavens to the earth in 14 the sight of men. And he deceiveth them that dwell on the earth by the signs which were given him to do in the sight of the beast ; telling them that dwell on the earth to make an image to the beast, which hath the wound by the 15 sword and lived. And to him was given to give breath to the image of the beast, that the image of the beast should both speak, and cause that as many as would not 16 worship the image of the beast should be killed. And he causeth all, both small and great, both rich and poor, both freemen and slaves, that they should give themselves 17 a mark on their right hand, or on their forehead ; and that no man may buy or sell, save he that hath the mark, the name of the beast, or the number of his name. 18 Here is wisdom. Let him that hath understanding count

the number of the beast ; for it is the number of a man, and his number is six hundred and sixty-six, [or Ch. X. F.]

1 And I looked ; and behold, the Lamb stood on mount Sion, and with him a hundred and forty-four thousand, having his name, and his father's name, written on their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder ; and the voice which I heard was as the voice of harpers harping on their harps. 3 And they sang a new song before the throne, and before the four living creatures and the elders ; and no one could learn the song but the hundred and forty-four thousand, who were redeemed from the earth. 4 These are they who are not defiled with women, for they have never been married ; these are they who follow the Lamb wherever he goeth ; these are redeemed from among men, as firstfruits to God and to the Lamb. 5 And in their mouth was found no falsehood ; for they are blameless.

6 And I saw another angel flying in mid-heaven, having the everlasting good tidings to preach to them that sit on the earth, and to every nation, and tribe, and tongue, and people ; saying with a loud voice ; ' Fear God, and give 7 ' glory to him ; for the hour of his judgment is come ; ' and worship Him that made the heavens and the earth 8 ' and the sea and the fountains of waters.' And another angel followed, saying ; ' The great Babylon is fallen, is 9 ' fallen ; because she made all nations drink of the wine ' of the wrath of her fornication.' And another, a third angel followed them, saying with a loud voice ; ' If any 10 ' man worship the beast and his image, and receive a ' mark on his forehead or on his hand, then the same ' shall drink of the wine of God's wrath, which is poured ' out unmixed in the cup of his anger, and he shall be ' tormented with fire and brimstone in the sight of the ' holy angels and in the sight of the Lamb. And the 11 ' smoke of their torment ascendeth up for ages of ages ; ' and they have no rest day or night, that worship the ' beast and his image, and whoever receiveth the mark of ' his name. 12 Here is the patience of the saints that keep

13     'the commandments of God and the faith of Jesus.'

13     And I heard a voice from heaven, saying; 'Write, Blessed  
14     'are the dead who die in the Lord henceforth; yea,' saith  
15     the spirit, 'that they may rest from their labours; and  
16     'their works follow with them.'

14     And I looked, and behold a white cloud, and on the  
15     cloud one sitting like the Son of man, having on his head  
16     a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud  
17     voice to him that sat on the cloud; 'Thrust in thy sickle,  
18     'and reap; for the time of the reaping is come, for the  
19     'harvest of the earth is ripe.' And he that sat on the  
20     clouds thrust in his sickle on the earth; and the earth was  
17     reaped. And another angel came out of the temple which  
18     is in heaven, he also having a sharp sickle. And another  
19     angel came out from the altar, having power over the fire,  
20     and cried with a loud cry to him that had the sharp  
sickle, saying; 'Thrust in thy sharp sickle, and gather the  
1     'clusters of the vine of the earth, for her grapes are ripe.'

19     And the angel thrust in his sickle on the earth, and gathered the vine of the earth, and cast into the great  
20     winevat of God's wrath. And the winevat was trodden  
1     without the city; and blood came out of the winevat, up  
2     to the horses' bridles over one thousand six hundred  
furlongs.

1     And I saw another sign in heaven, great and marvellous,  
2     seven angels having the seven last plagues, for in them  
2     was filled up the wrath of God. And I saw as it were a  
sea of glass mingled with fire, and the conquerors of the  
beast, and of his image, and of the number of his name,  
standing by the sea of glass, having harps of God. And they sing the song of Moses the servant of God, and the  
song of the Lamb, saying;

3     'Great and marvellous are thy works, Lord God almighty;  
3     'just and true are thy ways, thou King of the nations.'

4     'Who shall not fear thee, O Lord,  
4     'and glorify thy name? for thou only art holy.  
4     'For all nations shall come and worship before thee;  
4     'for thy judgments have been made manifest.'

5     And after this I looked; and the temple of the tabernacle

of the testimony in heaven was opened; and the seven angels, who have the seven plagues, came out of the temple, clothed in pure bright linen, and girded round the breast with golden girdles. And one of the four living creatures gave to the seven angels seven golden vials full of the wrath of God who liveth for ages of ages. And the temple was filled with smoke from the glory of God and from his power; and no one could enter the temple till the seven plagues of the seven angels were fulfilled, 6  
And I heard a great voice out of the temple, saying to the seven angels; 7  
'Go, and pour out the seven vials of God's wrath on to the earth.' And the first went, and poured out his vial on the earth; and there fell a noisome and grievous sore on the men who had the mark of the beast, and on them who worshipped his image. And the second angel poured out his vial on the sea; and it became blood as of a dead man; and every living soul died in the sea. And the third poured out his vial on the rivers and on the fountains of waters; and they became blood. And I heard the angel of the waters say; 'Righteous art Thou who art and wast, O Holy one, because thou judgedst thus. For they 8  
poured out the blood of saints and prophets, and thou 9  
gavest them blood to drink; they are worthy.' And I heard [a voice from] the altar say; 'Yea, Lord God 10  
'almighty, true and righteous are thy judgments.' And the fourth poured out his vial on the sun; and to him was given to scorch men with fire. And the men were scorched with a great scorch, and they spake ill of the name of God, who hath power over these plagues; and they repented not, so as to give him glory. And the fifth poured out his vial on the throne of the beast; and his kingdom was darkened; and they bit their tongues for pain, and spake ill of the God of heaven because of their 11  
pains and their sores; and they repented not of their 12  
deeds. And the sixth poured out his vial on the great river Euphrates; and its water was dried up, that the way of the kings of the east might be prepared. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs. For they are 13  
14

spirits of demons, working signs ; which go forth to the kings of the whole world, to gather them to the battle of  
15 that great day of God almighty. ‘Behold I come as a ‘thief ; blessed is he that watcheth, and keepeth his gar- ‘ments, lest he walk naked, and they see his shame.’  
16 And he gathered them together into a place called in  
17 Hebrew Armagedon. And the seventh poured out his vial on the air ; and a great voice came out from the temple of heaven, from the throne, saying ; ‘It is done.’  
18 And there came lightnings and voices and thunders, and there came a great earthquake, such as was not since men were on the earth, so mighty an earthquake, so great.  
19 And the great city was divided into three parts ; and the cities of the nations fell. And the great Babylon was remembered before God, to give unto her the winecup of  
20 the fierceness of his wrath. And every island fled, and  
21 the mountains were not found. And a great hailstone as of a talent’s [or seventy pounds’] weight fell from heaven upon men ; and men spake evil of God because of the plague of the hail ; for the plague thereof was very great.

1 And there came one of the seven angels who had the seven vials, and talked with me, saying ; ‘Come, I will ‘shew to thee the judgment of the great harlot that sitteth  
2 ‘on the many waters ; with whom the kings of the earth ‘committed fornication, and the inhabitants of the earth  
3 ‘were made drunk with the wine of her fornication.’ And he carried me in spirit into the desert ; and I saw a woman sitting on a scarlet beast, covered with names of evil  
4 speaking, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and gilded with gold and precious stones and pearls, holding a golden cup in her hand, full of abominations and the filthiness of her  
5 fornication, and on her forehead a name written ; ‘Mystery ; ‘Babylon the great, the mother of the harlots and abomi-  
6 ‘nations of the earth.’ And I saw the woman drunken with the blood of the saints, and with the blood of the wit- nesses of Jesus. And seeing her I wondered with a great  
7 wonder. And the angel said to me ; ‘Wherefore didst ‘thou wonder ? I will tell thee the mystery of the woman, ‘and of the beast that carrieth her, that hath the seven

'heads and ten horns. The beast that thou sawest was, 8  
 'and is not, and is about to come up out of the bottomless  
 'pit, and to go into destruction; and they that dwell on  
 'the earth will wonder, (whose names are not written in  
 'the book of life from the foundation of the world,) when  
 'they behold the beast that was, and is not, and will come. 9  
 'Here is the mind that hath wisdom. The seven heads  
 'are seven mountains, on which the woman sitteth. And 10  
 'there are seven kings; the five have fallen, the one is, the  
 'other is not yet come, and when he cometh he must  
 'continue a short time. And the beast that was, and is  
 'not, even he is the eighth, and is of the seven, and goeth 11  
 'into destruction. And the ten horns that thou sawest 12  
 'are ten kings, who have received no kingdom yet, but  
 'receive power as kings for one hour with the beast. 13  
 'These have one mind, and give their power and authority 14  
 'to the beast. These will make war against the Lamb; 15  
 'and the Lamb will overcome them; because he is Lord  
 'of lords, and King of kings; and they that are with him  
 'are called, and chosen, and faithful.' And he saith unto 16  
 me; 'The waters which thou sawest, where the harlot  
 'sitteth, are peoples, and crowds, and nations, and tongues. 17  
 'And the ten horns which thou sawest, and the beast, these  
 'will hate the harlot, and will make her desolate and  
 'naked, and will eat her flesh, and burn her with fire. For 18  
 'God hath put into their hearts to do his will, and to be  
 'of one will, and to give their kingdom to the beast, until  
 'the words of God be fulfilled. And the woman that thou  
 'sawest is the great city, which reigneth over the kings of  
 'the earth.' 1

And after this I saw another angel coming down from 2  
 heaven, having great power; and the earth was lightened 3  
 with his glory. And he cried out with a strong voice, 4  
 saying; 'The great Babylon is fallen, is fallen, and is  
 'become a dwelling of demons, and a cage of every unclean  
 'spirit, and a cage of every unclean and hated bird. For  
 'all nations have drunk of the wine of the wrath of her  
 'fornication, and the kings of the earth have committed  
 'fornication with her, and the merchants of the earth are  
 'enriched through the abundance of her delicacies.' And 5

I heard another voice from heaven, saying; 'Come out of  
5 'her, my people, that ye partake not of her sins, and that  
'ye receive not of her plagues. For her sins have reached  
6 'to heaven, and God hath remembered her iniquities.  
7 'Reward her even as she rewarded, and double unto her  
'the double according to her works; in the cup in which  
8 'she poured pour to her the double. As much as she hath  
'glorified herself and lived delicately, so much torment  
'and sorrow give to her. For she saith in her heart; I  
9 'sit as a queen, and I am not a widow, and shall not see  
'sorrow. Therefore will her plagues come in one day,  
10 'death and mourning and famine; and she will be burnt  
'up with fire; for the Lord God who judged her is strong.  
11 'And the kings of the earth, who have committed forni-  
cation and lived delicately with her, will bewail and  
12 'lament for her, when they see the smoke of her burning,  
13 'standing afar off for fear of her torment, saying; Alas,  
'alas, the great city, Babylon the mighty city! for in one  
14 'hour is thy judgment come. And the merchants of the  
'earth weep and mourn over her, for their merchandise no  
15 'man buyeth more; merchandise of gold and silver and  
'precious stones and pearls, and of linen and purple, and  
'silk and scarlet; and all incense wood; and every ivory  
'vessel, and every vessel of precious wood and of brass  
16 'and of iron and of marble; and cinnamon, and ginger,  
'and odours, and ointments, and frankincense, and wine,  
'and oil, and wheaten flour, and wheat, and cattle and  
'sheep; and horses, and chariots, and slaves; and men's  
17 'souls. And the fruits of thy soul's desire are departed  
'from thee, and all the dainty and glittering things are  
'perished from thee, and thou wilt find them no more.  
18 'The merchants of these things, who were enriched by her,  
'will stand afar off for fear of her torment, weeping and  
'wailing, and saying; Alas, alas; the great city clothed in  
'linen and purple and scarlet, and gilded with gold and  
'precious stones and pearls! for in one hour so great riches  
'are come to nought.' And every ship-master, and every  
19 'one who saileth to the place, and sailors, and such as trade  
by sea, stood afar off, and cried when they saw the smoke  
of her burning, saying; 'What city is like the great

'city !' And they cast dust on their heads, and cried out, 19  
 weeping and wailing, saying ; 'Alas, alas ; the great city,  
 'wherein all who had ships on the sea were enriched by  
 'her costliness ! for in one hour is she come to nought.  
 'Rejoice over her, thou heaven, and ye saints, and 20  
 'apostles, and prophets, for God hath judged your con-  
 'demnation on her.' And a mighty angel took up a stone  
 like a great millstone, and threw it into the sea, saying ; 21  
 'Thus with violence shall be thrown Babylon the great city,  
 'and shall be found no more. And voice of harpers and  
 'musicians and pipers and trumpeters shall be heard in 22  
 'thee no more, and no craftsman of any craft shall be found  
 'in thee more, and sound of millstone shall be heard in  
 'thee no more, and light of lamp shall shine in thee no  
 'more, and voice of bridegroom and bride shall be heard  
 'in thee no more ; for thy merchants were the great men of 23  
 'the earth, for by thy sorcery were all nations deceived.  
 'And in her was found the blood of prophets and saints,  
 'and of all that were slain on the earth.' After this I 24  
 heard as it were a great voice of a great crowd in heaven,  
 saying ; 'Alleluia ; the salvation, and glory, and power of  
 'our God ; for true and righteous are his judgments ; for 25  
 'he judged the great harlot, who corrupted the earth with  
 'her fornication, and he avenged the blood of his servants  
 'at her hand.' And a second time they said ; 'Alleluia ; 26  
 'and her smoke riseth up for ages of ages.' And the twenty-  
 four elders and the four living creatures fell down and 27  
 worshipped God who sitteth on the throne, saying ;  
 'Amen ; Alleluia.' And a voice came out from the throne, 28  
 saying ; 'Praise our God, all his servants, and ye that  
 'fear him, small and great.' And I heard as it were a 29  
 voice of a great crowd, and as a voice of many waters, and  
 as a voice of mighty thunderings, saying ; 'Alleluia ; for  
 'the Lord our God almighty reigneth. Let us rejoice and 30  
 'be glad, and give glory to him ; for the marriage of the  
 'Lamb is come, and his wife hath made herself ready.' 31  
 And to her was granted that she should be arrayed in  
 linen, white and clean. For the linen is the righteousness  
 of saints. And he saith to me ; 'Write, Blessed are they  
 'who are called to the marriage supper of the Lamb.' 32

10 And he saith to me; 'These are the true sayings of God.'  
10 And I fell before his feet to worship him. And he saith  
to me; 'See; no; I am a fellow-servant with thee, and  
'with thy brethren that hold the witnessing of Jesus;  
'worship God.' For the witnessing of Jesus is the spirit  
of prophecy.

11 And I saw the heavens opened, and lo a white horse;  
12 and he that sat on it was called faithful and true, and in  
righteousness he judgeth and maketh war. His eyes  
were as a flame of fire, and on his head were many  
crowns; and he had a name written that no one knew,  
13 but himself. And he was clothed with a cloak dipped  
14 in blood, and his name is called The Word of God. And  
the armies in heaven followed him on white horses,  
15 clothed in white clean linen. And out of his mouth goeth  
a sharp sword, that with it he should smite the nations,  
and he *will rule them with a rod of iron*; and he treadeth  
the winevat of the fierceness of the wrath of God almighty.  
16 And he hath on his cloak and on his thigh a name writ-  
17 ten, King of kings and Lord of lords. And I saw an  
angel standing in the sun; and he cried with a loud voice,  
saying to all the fowls that fly in mid-heaven; 'Come,  
'gather yourselves together to the great supper of God,  
18 'that ye may eat flesh of kings, and flesh of captains, and  
'flesh of mighty men, and flesh of horses and of them  
'that sit on them, and flesh of all men, both free and  
19 'slaves, both small and great.' And I saw the beast,  
and the kings of the earth, and their armies, gathered  
together to make war against him that sat on the horse,  
20 and against his army. And the beast was taken, and the  
false prophet that was with him, who wrought the signs  
in his sight, with which he deceived them that had re-  
ceived the mark of the beast, and them that worshipped  
its image. These both were cast alive into the lake of  
21 fire burning with brimstone. And the rest were slain  
with the sword of him that sat on the horse, which pro-  
ceeded out of his mouth; and all the fowls were filled  
1 with their flesh. And I saw an angel come down from  
heaven, having the key of the bottomless pit and a great  
2 chain in his hand. And he seized the dragon, the

serpent of old, who is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and locked and set a seal on him, that he might deceive the nations no more, till the thousand years were ended ; and after that he must be loosed a little while.

And I saw thrones, (and they sat on them, and power of judgment was given to them,) and the souls of them that were beheaded for the witnessing of Jesus, and for the word of God, and whosoever worshipped not the beast, nor his image, nor received the mark on their foreheads nor on their hands ; and they lived and reigned with Christ the thousand years. But the rest of the dead lived not till the thousand years were ended. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection ; on these the second death hath no power, but they will be priests of God and of Christ, and will reign with him a thousand years.

And when the thousand years are ended, Satan will be loosed out of his prison, and will go out to deceive the nations in the four corners of the earth, Gog and Magog, to gather them to battle, of whom the number is as the sand of the sea. And they went up on the breadth of the earth, and encircled the camp of the saints, and the beloved city ; and fire came down out of heaven from God and ate them up. And the devil that deceived them was cast into the lake of fire and brimstone, where both the beast and false prophet are ; and they will be tormented day and night for ages of ages.

And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled, and no place was found for them. And I saw the dead, small and great, stand before the throne, and books were opened ; and another was opened, which is the book of life ; and the dead were judged out of what was written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell gave up the dead which were in them ; and they were judged each according to their works. And death and hell were cast into the lake of fire. This is the second death. And if any man was not found written in the book of life, he was cast into the lake of fire.

1 And I saw a new heaven and a new earth ; for the first  
2 heaven and the first earth were gone, and the sea was no  
3 more. And I saw the holy city, a new Jerusalem, coming  
4 down out of heaven from God, prepared as a bride adorned  
5 for her husband. And I heard a great voice from heaven,  
6 saying ; 'Behold, the tabernacle of God is with men, and  
7 'he will dwell with them, and they shall be his people,  
8 'and God himself will be with them, as their God, *and*  
9 '*will wipe away every tear from their eyes* ; and there will  
10 'be no more death, nor sorrow, nor crying, nor will pain  
11 'be any more ; for the former things are gone.' And He  
12 that sat on the throne said ; 'Behold, I make all things  
13 'new.' And he saith unto me ; 'Write, that these words  
14 'are faithful and true.' And he said to me ; 'It is done ;  
15 'I am Alpha and Omega, the beginning and the end. To  
16 'him that thirsteth I will give of the fountain of the  
water of life freely. He that overcometh shall inherit  
these things ; and I will be his God, and he shall be my  
son. And the fearful, and unbelieving, and abominable,  
and murderers, and fornicators, and sorcerers, and idolat-  
ters, and all liars, have their part in the lake burning  
with fire and brimstone ; which is the second death.'  
And one of the seven angels, that had the seven vials full  
of the seven last plagues, came and talked with me,  
saying ; 'Come, I will shew thee the bride, the Lamb's  
wife.' And he carried me away in spirit to a great and  
high mountain, and shewed me the city, the holy Jeru-  
salem, coming down out of heaven from God, having the  
glory of God ; its luminary was like a most precious  
stone, like a crystallized jasper stone. And it had a  
great and high wall, and had twelve gates, and at the  
gates twelve angels, and written thereon names, which  
are of the twelve tribes of the children of Israel. On the  
east three gates, on the north three gates, on the south  
three gates, on the west three gates. And the wall of the  
city had twelve foundations, and on them the twelve names  
of the twelve apostles of the Lamb. And he that talked  
with me had a measure, a golden reed, to measure the city  
and the gates thereof and the wall thereof. And the city  
lieth four-square, and its length is as large as its breadth.

And he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured its wall, a hundred and forty-four cubits, man's measure, which is, angel's. And the building of its wall was jasper, and the city was pure gold like clear glass. And the foundations of the city wall were garnished with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the gates was of one pearl, and the open square of the city was gold, pure as transparent glass. And I saw no temple therein; for the Lord God almighty and the Lamb are its temple. And the city *had no need of the sun nor of the moon to shine in it; for the glory of God lightened it*, and the Lamb was the lamp thereof. And the nations will walk by the light of it, and the kings of the earth bring their glory and honour into it. And its gates will not be shut by day, (for there will be no night there,) and they will bring the glory and honour of the nations into it. And there shall not enter it any thing common, or that worketh abomination or falsehood; but they who are written in the Lamb's book of life. And he shewed me a river of water of life, clear as crystal, coming out of the throne of God and the Lamb. In the midst of its open square, and on this and that side of the river, was a tree of life, bearing twelve fruits, yielding for each month its own fruit; and the leaves of the tree were for the healing of the nations. And there will be no more any curse; but the throne of God and of the Lamb will be in it, and his servants will serve him, and will see his face; and his name will be on their foreheads. And there will be no night any more; and there will be no need of lamp or sunshine, for the Lord God will shine on them; and they will reign for ages of ages.

And he said unto me; 'These sayings are faithful and true; and the Lord, the God of the spirits of the pro-

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7    'phets, sent his angel to shew unto his servants what  
7    'must shortly be done. And behold, I come quickly;  
8    'blessed is he that keepeth the words of the prophecy of  
8    'this book.' And I John heard and saw these things.  
9    And when I heard and saw, I fell down to worship before  
9    the feet of the angel who shewed me these things. And  
10   he saith unto me; 'See; no; I am a fellow-servant with  
10   'thee, and with thy brethren the prophets, and with them  
11   'that keep the words of this book; worship God.' And  
11   he saith unto me; 'Seal not the words of the prophecy of  
12   'this book; the time is at hand. Let the unjust man be  
12   'unjust still; and let the filthy be filthy still; and let the  
13   'righteous work righteousness still; and let the holy be  
13   'holy still. Behold, I come quickly, and my reward is  
14   'with me, to give to each man as his work shall be. I am  
14   'Alpha and Omega, the first and the last, the beginning  
15   'and the end. Blessed are they that do His command-  
15   'ments, that they may have a right to the tree of life, and  
16   'may enter through the gates into the city. Without are  
16   'the dogs, and the sorcerers, and the fornicators, and the  
16   'murderers, and the idolaters, and whoever loveth and  
17   'doeth falsehood. I Jesus sent mine angel to witness to  
17   'you these things in the churches. I am the root and  
17   'the offspring of David, the bright morning-star; and  
17   'the spirit and the bride say; Come; and let him that  
17   'heareth say; Come; and let him that thirsteth come, let  
17   'him that wisheth take water of life freely.'

18   I witness to every man that heareth the words of the  
18   prophecy of this book, if any man add to them, God will  
19   add to him the plagues that are written in this book; and  
19   if any man take away from the words of the book of this  
20   prophecy, God will take away his part from the tree of  
20   life and from the holy city, which are written of in this  
21   book. He that witnesseth these things, saith; 'Yea, I  
21   'come quickly.' Amen, come, Lord Jesus.—The grace  
21   of the Lord Jesus Christ be with all the saints.

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